The Ruine of Rome.

OR,

An Exposition upon the whole REVELATION.

VVherein is plainely shewed and proved that the Popish Religion, together with all the power and authority of Rome shall ebbe and decay more and more throughout all the Churches of Europe, and come to an utter overthrow even in this life, before the end of the World.

Written especially for the comfort of Protestants, and the danting of Papists, Seminary Priests, Jesuits, and all that cursed rabble.

Published by *Arthur Dent*, Preacher of the Word of God at *South-Shoobury* in *Essex*.

To which is added an Epitome of Reverend Mr. *Brightman* his Exposition upon the Revelation.

LONDON, Printed by THOMAS HARPER, for JOHN WATERSON, &c. 1630.

TO THE RIGHT Honourable his very good *Lord*, ROBERT *Lord* RICH,

ever laſting conſolation, and good hope through Grace.

TO be a father to the fatherleſſe, is properly the vertue of the moſt high, and therefore meet for thoſe who bear his name and office upon earth. Among whom (Right Honourable) ſeeing it hath pleaſed his Majeſty to count your Lordſhippe faithfull, and to put you in ſo high a ſervice, it ſhall (I aſſure my ſelfe) be matter of rejoycing unto your Lordſhip, to take the Patronage of this poore Orphane, which knoweth not whither to flye for ſuccour, but to you, who did ſo many wayes commend your favour to his late deceaſed Father, that if he had lived to the

birth of this his laſt off-ſpring, it was his full purpoſe (as many can witneſſe) to have committed it unto your Lordſhips protection, as moſt meete among many to take this Patronage upon you, that this young Infant growing up under your roofe, may in time effect that indeed, whereof it beares the name, to be *The ruine of Rome*: To ſpeake of the excellent parts thereof, and of what hope it is like to be in the Church of Chriſt, I thinke needleſſe, and I feare the note of partiallity: it ſhall ſpeake for it ſelfe, and (I doubt) will commend to all poſterity his worthy Fathers memory. Now for my ſelfe (Right Honourable) being ſo ſtraightly bound to this duty, in regard of my neere conjunction with my late Brother, Maſter *Dent*, and great importunity of his poore Widdow, was the more willingly drawne heereunto in two reſpects. The one to give ſome publicke teſtimony of my love towards him, and reverence of the rare grace which wee all (who inioyed his ſweete ſocie y) did continually in our comfort behold in him. Whoſe learning his labours doe ſhew: whoſe diligence, y. a extreame and unwearied paines in this Miniſtery publikely, privately, at home, and abroad, for foure and twenty yeares at leaſt, all our Countrey can teſtifie. All which being adorned

with

with ſo ſpeciall humility, doe make his name the greater, and our loſſe the more grievous. I may not leave out this, which I avow to be as certaine, as it is ſingular, that beſides all other his great labours, he had (with the Apoſtle) a ſpeciall care of all the Churches night and day by ſtudy and fervent Prayer, procuring the proſperity of *Syon*, and the ruine of *Rome*. And to end with his bleſſed end, his life was not more profitable to others, then his death is peaceable to himſelfe; ſcarce a groane to be heard, though his Fever muſt needes be violent which diſpatched him in three dayes. And having made a pithy confeſſion of his Faith, this Faith ſaid hee, have I Preached, this Faith have I lived in, this Faith I doe live in, and this Faith would I have ſealed with my blood, if God had ſo thought it good, and tell my Brethren ſo: and drawing neere his end, he ſayd: *I have fought the good Fight, I have finiſhed my courſe, I have kept the Faith: and now is that Crowne of Righteouſneſſe layd up for mee, the which the Lord that righteous Judge ſhall give me in that day*; and ſo gave up his laſt breath with theſe Words; I *have ſeene an end of all perfection, but thy Law is exceeding large.*

The other reſpect (my ſpeciall good Lord) for the which I am the more willing to come

thus upon the Stage (though my part be small, full sutable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among us at least) doe make of your Lordshippe, that I dare say not the loynes onely, but the soules of thousands doe blesse you, and God for you: praying for a rich reward to be given you of the Lord, and that with your ancient predecessor honourable *Nehemiah*, the Lord would remember you heerein, and wipe not out all the kindnesse you have shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and uprightnesse of my heart, not to give titles unto men (which is not my wont) but to provoke all of like honourable condition to follow your Godly practice: This I say, that as your pure Religion is the Crowne of your Nobility; so this is the Crowne of your Religion, that besides your ordinary presence in the Publique Assemblies of the Church, your zeale to God, and love to his people, hath heerein especially beene manifested to the World, in your continuall care to plant faithfull Preachers in all those Livings which have been in your Lordshippes gift, or which by all your Friends you could procure. What is the worthy fruit thereof cannot indeed

be

be valued, much leſſe by me now uttered: yet this I ſay with common conſent of all ſound hearted Proteſtants, that if the true Prophets of God bee the Chariots and Horſemen of *Iſrael*, then may wee referre to this honourable practice of your Lordſhippe, and of other like Chriſtian Patrones (as to a chiefe meanes under God, and under the Religious Regiment of our Gracious Soveraigne) the ſafety of His Highneſſe Perſon, this admirable tranquility of the Realme, that notable ruine of *Rome*, which is ſo worthyly with us effected, and ſhall be aſſuredly elſe where in due time accompliſhed. And to ſay all in few words, to this may wee referre the ſafety of ſoule and body of many thouſands in the Land, who though they doe and ſhall live by faith, yet doth their righteouſneſſe farre exceede the righteouſneſſe of all Popiſh Hypocrites, both in duty to God, and to their Dread Soveraigne, our Noble King.

Whereupon I may conclude, that I ſcarce thinke of any ſervice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple ſuch painfull Labourers as both by life and Doctrine doe faithfully build up the ſame. Go on therefore (Right Honourable) and ceaſe not to ſhine out in this darke World with ſuch light of good example:

example: And withall rest upon his Word, who cannot lye, that you shall shine in the Kingdome of light, where into shall enter no uncleane thing: Neither whatsoever worketh abomination or lies, but they which are written in the Lambs Booke of Life. To which blessed inheritance immortall, undefiled, and that fadeth not, that God of his mercy would bring you, my hearts desire and prayer is, and shall bee: And in the meane season, that the yeares of your life being multiplyed, your life may be full of honour to God, profit to his Church, and comfort to your owne soule.

Your Honours most deeply bound.

Ezekiel Culverwell.

The Epiſtle to the Chriſtian READER.

BEing often requeſted (Gentle Reader) and much importuned by ſundry, both learned and godly, to publiſh that Doctrine of the Apocalyps, *which divers of them with lively voyce heard publikely delivered, I did at laſt, upon my moſt mature deliberation, yeeld unto their reaſonable requeſt; I meane the reaſons of their requeſt. Indeed I doe ingeniouſly confeſſe, that I am the unmeeteſt of many, which this age (God be thanked) doth afford, to deale in a matter of ſo great importance, or any wiſe to be imployed in ſo great and honourable a ſervice as this is. But if I doe induſtriouſly uſe my ſmall talent, and be found faithfull in a little: I hope it ſhall have both cheerefull and comfortable acceptation with the Church of God. For this I preſume will be granted of all, that he which hath but a little ſtrength, and yet putteth it forth to the uttermoſt to doe good with all,*

withall, is more to bee commended, then hee which hath thrice his strength, and useth it not to the helpe and benefit of others. And true it is indeed, that sundry worthy labours of divers excellent men upon the Apocalyps, are already extant: so as hee may seeme to powre water into the Sea, or goe about to mend the Crowes eyes, that will attempt to adde any thing to that which is already published. But know this (O Christian Reader) that the Lords Garden is so large and plentifull of all most sweet and pleasant flowers, that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, and gather another not to be contemned. For the wisedome of God is such an undraineable Fountaine and head-spring, that where one hath drawne much before, another may come happily, and draw as much afterward: yea though thousands doe succeede, yet can this Fountaine never bee drawne dry. Bee it farre from mee to arrogate any thing to my selfe, above others: for I am privy enough to mine owne meanes, and doe freely confesse, that in this Worke, I have received much light from others: and therefore doe not as a Judge, give sentence upon other mens workes: But as one that would furnish the same Feast, bring in my dish among them.

them. Or as one that in the ſame cauſe would come in as a third or a fourth Witneſſe to teſtifie and confirme the ſame thing. And verily through the gracious aſſiſtance of Gods Spirit, my ſimple purpoſe and endeavour is to give a lift to the uttermoſt of my power, to further that which is already happily begunne, and to provoke others of greater gifts, to come after with their great Lights and Lanthornes in their hands, to diſcry and diſcover Whatſoever in this Propheſie is not yet fully ſeene into. I am not ignorant that ſome would not have this Booke meddled withall, nor in any wiſe to bee expounded among the Common People, becauſe (ſay they) it is ſo darke and hard to underſtand. But let all ſuch leave their owne opinions, and hearken what the Holy Ghoſt ſaith. Bleſſed is hee that readeth, and they that heare the Words of this Propheſie, &c. *What can bee ſayd more? Or more effectually to ſtirre us up to heare and reade, and with all gladneſſe to imbrace this Booke, then to tell us, that in ſo doing wee ſhall bee bleſſed? For the things contained in this Booke, bee no trifles: they bee not things onely for a ſhew to moove wonderment, or to delight the curious minde of men: But ſuch as indeede doe give true bleſſedneſſe unto all thoſe that are well inſtructed in them.*

What

What thing is greater, then to bee blessed for evermore? if wee bee not exceeding dull, yea, even like stockes and stones, it must needes move us and stirre us up. For who will wittingly and willingly lose his owne blessednesse, or suffer it to bee taken from him, when as hee may have it? if any will object that a man may bee blessed well enough without the knowledge of this Booke, and that there bee Bookes enough in the Scripture, to procure our blessednesse without this: And that thousands are now in Heaven, which never knew what this Booke meant: I answer, that all this doth not take away the necessary use of this Booke: For the Holy Ghost doth pronounce a blessing upon the heads of those that Reade and Study this Booke, not because a man cannot bee saved without it: But because of the great comfort which it ministereth unto us of this Age, and hath ministered unto all the Churches since the Apostles times. For it is the Propheſie of this Age, and the Propheſie of all the Ages since Christ: Wherein is fully shewed what shall bee the estate and condition of the Church in the severall Ages thereof, unto the end of the World. For God according to his admirable wisdome and mercy, hath never from the beginning left his Church without a Propheſie,

for

for the great comfort thereof. For wee know that immediately after the fall of our first Parents, God himselfe, for the great comfort of his Church did foretell and fore-propheſie long before of that reſtauration which ſhould bee made by the Meſſias his Sonne, according as it came to paſſe in the fullneſſe of time. Afterward hee did fore-tell his people of Israel, *of their great ſervitude, and intollerable bondage in* Ægypt, *and alſo of the end and full determination theref, after foure hundred and thirty yeares. After all this hee foretold by his Servants the Prophets of the Captivity in* Babylon, *and the full expiration thereof at the end and tearme of ſeventy yeares. And yet further for the comfort and conſolation of his People, hee foretold by* Daniel, *and* Ezechiel, *of the great afflictions and troubles which his Church ſhould endure by the Perſecutions of the divided Greeke Empire; (I meane* Alexanders *Poſterity, eſpecially the Kings of* Ægypt, *and* Syria, *which deſcended of* Ptolomeus *and* Seleucus, *whom the Scripture calleth the Kings of the North, and of the South) by the ſpace of* 194. *Yeares, and of the preciſe determination thereof at the comming of the Meſſias. Loe then what care God hath had of his Church in all Ages, before the com-*

comming of his Sonne in the flesh, so to foretell both of the affliction it selfe, and also of the just period and determination thereof. And shall wee not thinke that God hath the like care now for his Church, which then hee had: Or hath hee not as great and provident care for the good of his Church since the promised Messias was actually exhibited as before? Yes assuredly, and much more too: For if his care and providence was so great for his Church, being in her Ward-shippe and Minority: Then much more now being come to her ripenesse, and full Age. If then it was lesse glorious, then much more now, being farre more glorious. Therefore now unto us hee foretelleth by his Servant John, what shall bee the estate of the Church unto the end of the World: And therefore, Blessed is hee that heareth and readeth this Booke: sith it foretelleth of the Churches affliction in this Age by the Whoore of Babylon, and of the full end and determination thereof. It sheweth justly and precisely what the Church hath suffered since the Apostles time in severall Ages, and what it shall suffer: And also how all the Enemies thereof shall shortly bee troden under foote. What can bee more joyfull or comfortable to all the People of God, then to know afore-hand

that

that Babylon *shall fall*: Rome *shall downe*, *Antichrist the great persecutor of the Church shall bee utterly confounded and consumed in this world*: *notwithstanding all plots and policies, crafts and devices to the contrary; notwithstanding all forces and armies cunningly contrived and raised up against the Church by Seminary Priests, Jesuits, Pope, Cardinall and King of Spaine? For all these in this age do very busily bestirre them, and ransacke all corners of their wits to repaire the ruines of* Rome, *and to make up the breaches which are made in the Walls of* Babylon *their great City. But alas, all in vaine, for it shall fall: It shall fall, it shall as* Dagon *before the presence of the Arke, doe what they can, spite of their hearts, maugre their beards, it shall without all hope of recovery: For hath the Lord spoken it, and shall it not come to passe? or any word of his ever fall to the ground? Sith therefore the Jesuits and Secular Priests doe soe fiske about, and croake in every corner, as greatly fearing the fall of their* Babylon, *and the drying up of their* Euphrates, *it stands us all in hand to be as resolute for Christ, as they are for Antichrist: and as studious to uphold the Kingdome of God, as they are to uphold the Kingdome of the Divell. And for this purpose*

it is very requisite and necessary, that all the Lords people should be acquainted with this Booke, and armed against them with the things revealed in this Prophesie. For this booke is a most precious Jewel which God hath bestowed upon his Church in this last age, and it is great pitty that all the servants of God are not better acquainted with it; especially in these times; for now in this age is and shall be the very heat of the warre, and brunt of the battle betwixt Papists and Protestants, betwixt God and Belial: Betwixt the armies of Christ, and the armies of Antichrist. Now this Prophesie layeth all open, and plainely telleth us what shall be the issue and successe in the day of battell: which side shall have the victory, and which side shall goe downe. And therefore very needfull it is, that it should be expounded againe and againe, and all the Lords people made throughly acquainted with it. For in this age wherein we live, this Prophesie can never be enough opened and beaten upon, that all good Protestants may bee armed with it against future times, even as it were with an armour of proofe. Saint John plainely telleth the people of his time, even the Churches of Asia, that they should be blessed by reading and studying this Booke, because they should thereby be fore-warned and fore-

armed

armed against many eminent troubles and future dangers. For saith he, The time is at hand: that is to say, some things were even then to bee fulfilled, For some matters foretold in this booke, did begin to be fulfilled, even presently after they were shewed unto John: for the Mystery of iniquity did even then begin to worke. The Church in the Apostles time had her conflicts. The Tenne great persecutions began even then to be raised up. Heresies shortly after began to spring and sprout. Afterwards by degrees, the great Antichrist did approach toward his cursed seat. And after all this, Saint John foretelleth how he might take possession of his abhominable and most execrable seat and sea of Rome: How hee should raigne and rule for a time as the Monarchy of the World: How hee should prevaile against the Church, and make warre against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as ever he rose up, and decrease as fast as ever he increased. Therefore Blessed is he (saith S. John) that diligently readeth and peruseth this booke, that thereby he may foresee all these things, and be armed against them. For as the heathen man saith, Levius lædit quicquid previderis ante. Foreseeing dangers do least hurt. Now to apply all this to our

times I say they are twice happy that are studious and painfull in searching out the true sense and meaning of this Prophecy, that thereby they may be strengthened against all the assaults of the Papists our professed enemies, and the enemies of Gods Church, and stick fast to the everlasting truth of God, knowing for a certainety that the sounes of Belial *shall not long prevaile.* Apo. 9. 11. *The date of their raigne is almost out, and the time draweth on apace, wherein both they and their King* Abbadon *shall bee laid in the dust.* But *I will now proceed to a new reason, to prove that this Booke of the Revelation ought not to be concealed: but openly preached and published to the whole Church of God in this age. My reason is taken out of the* 22. *Chapter of this Booke, verse* 10. *in these words,* Seale not the words of the Prophesie of this Booke, for the time is at hand. *Here is a flat commandement from God, that this Booke and Doctrine of it may not bee sealed up, that is to say, kept close from the knowledge of Gods people: but it must lie alwaies unsealed, that all men might open it, reade it, and see what is in it: for it is a borrowed speech taken from sealing of Letters. For we all know, that wooing Letters are sealed, none may open them, or reade them, but only those whom it doth concerne:*

cerne: but if they be of purpose left unsealed, then any man may reade them without danger: So the Lord willeth and commandeth, that this Booke of the Revelation should of purpose be left unsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of sealing be thus taken in the Scripture, let him reade the places quoted in the Margent, and in all those places he shall finde it taken in this sense. Whereby it doth evidently appeare, that the minde and meaning of God is, that this booke should be proclaimed and published in all the Churches. Esa. 29. 11. Dan. 12. 9. Apo. 4. 1. Apo. 10. 4. *And upon this ground I hold, that every Minister of the Gospel standeth bound as much as in him lyeth, to preach the Doctrine of the* Apocalyps *to his particular charge and congregation: for every Minister of the Gospell must shew unto his people all the Counsell of God, and keepe back nothing: as* Paul *testifieth that he did, to the great comfort of his conscience. But the doctrine of the Revelation is a part and parcell of the Counsell and Will of God: therefore it must not be concealed or kept back from the knowledge of the people of God. And in these dayes I thinke it not onely meet and convenient that it should be so, but in truth absolutely necessary.*

But now me thinketh I heare some men say, What? must this booke of the Apocalyps *bee preached and made knowne to the common people? alas, what shall they do with it? It is not for them to meddle withall: It is not for their diet. I answer, and yet not I, but the holy Ghost: that this booke must be made known to all the servants of God. For Saint* John *calleth it the Revelation of Jesus Christ, which God gave him to shew unto all his servants. It is plaine therefore, that all the servants of God both men and women, young and old, rich and poore, must be made acquainted with this Booke. Moreover,* John *is commanded by the God of heaven, to set downe all the visions which the Angel shewed him: and to write them all in a booke, and send them to the seven Churches of Asia: that is, to people of all sorts, and conditions: And therefore this Booke doth not onely concerne Preachers and deepe Divines, but even all the Lords people whatsoever: for it doth minister great comfort and strength of faith to all the people of God that live in this age. But here the Papists object that this booke is full of darkenesse and obscurity, and therefore not for the common people to meddle withall: Nay, (say they) there are as many mysteries as words in it, and therefore what should men trouble their*

heads

heads about it. But no marvaile though the Papists say so much, for it is the wound of their Kingdome, and the battery of their Babylon. *As for others both learned and Godly, which in this point are almost of the same minde, that they will not meddle with this Booke of the Revelation, I cannot but marvell at it. The modesty and humility of some very rare and reverend men for learning, and great variety of gifts (which notwithstanding scoich much at this Booke) is greatly to be commended: But if I were worthy to give them advice, I would wish them in this behalfe to change their minde, and to be of another resolution: For I dare avouch it, that there is nothing in this Prophesie which study and diligence, with prayer and humility, may not overcome. True it is indeed, that the shell is thick and hard to break: but being broken the kirnell is most sweet and pleasant. If any be discouraged with the darknesse and obscurity of it, let him harken unto these reasons following. First it is called a Revelation, which is as much to say, as an uncovering of things which did lie hid: if it be an uncovering, and revealing of things, no doubt it may be knowne and seen into. For revealed things are for us and our children. If it be a Revelation, how say some that it cannot be understood? For it is contrary to*

the nature of a Revelation, to be ſo darke that none can underſtand it. But ſhall we ſay that the holy Ghoſt which is the ſpirit of truth hath given a wrong name unto it? God forbid. For if it hide matters, or ſet them forth that it cannot be underſtood, then it is not rightly called a Revelation. If this Booke be ſo myſticall that it cannot be underſtood: If the interpretation of it be uncertain: If the common people cannot be taught to underſtand it: How then ſhould the holy Ghoſt, Bleſſed is he that readeth the words of this Propheſie, &c. Apoc. 1. 3. Apoc. 12. 7. *Let any man judge that hath common ſenſe: Can any man be bleſſed by hearing and reading thoſe things which he underſtandeth not? I trow no. Then it followeth that this Booke may be underſtood, and no doubt is underſtood of many, and might be better underſtood of many moe: if they would bend their wits and ſtudies unto it.* Apoc. 22. 10. *The holy Ghoſt, as is ſaid before, willeth and commandeth that the words of this Propheſie ſhould not be ſealed up. Whereby it is evident that hee would have them read and made knowne to all Then I reaſon thus: that which is open and unſealed may be read and knowne: But this booke is open and unſealed: Therefore it may be read and knowne. If men ſay the matters of this Propheſie are ſealed and hid,*

and

and God ſay they bee unſealed and open, whether ſhall we beleeve men or God? if any will reply and ſay, we feele and finde by experience, that the words of this booke are hard to be underſtood: I anſwer that the fault is in our ſelues, becauſe wee are ſo negligent in the ſearch and ſtudy thereof. For if we did with that humility, and reverend care that ought to be in us, ſearch after the things revealed in this booke, we ſhould finde that they bee not ſealed up, but lie open to be read and knowne. True it is indeed, that if any man light upon ſome peece and take it by it ſelfe, he ſhall finde it very darke: But if he looke upon the whole courſe of matters through the booke, and marke and obſerve diligently how things be iterated, he ſhall finde no ſuch darkeneſſe as he feareth, for there is a notable coherence of matters, and courſe of times obſerved in this booke, even from the firſt Chapter unto the laſt, as God willing ſhall more fully and plainely appeare in the particular opening and interpretation thereof. One great objection againſt this Propheſie is, that the Fathers profeſſe it is full of myſteries, and that they could not underſtand it. If they could not underſtand it ſay ſome, how ſhall we underſtand it? Is it not great arrogancy for us to ſay wee underſtand it better they they did?

did. I anſwer not: For a man of meane learning in compariſon, may now in theſe dayes more eaſily underſtand and expound this booke, than the learned doctor, and Fathers in ancient times. The reaſon is this, we live in an age, wherein the moſt of the things propheſied in this Booke are fulfilled. Now the fulfilling of a Propheſie is the beſt expoſition of it. But as for the Fathers, they lived in a time wherein many of theſe things were not come to paſſe nor fulfilled, and therefore more hard for them to interpret and underſtand, for theſe things in this Propheſie which are not yet fulfilled, are hardeſt for us of this age to underſtand and reſolve of. But when a Propheſie is fulfilled, it is an eaſie matter to ſay, this was the meaning of the Prophet. Some things in this Booke were fulfilled before the dayes of the Fathers, and ſome things in the dayes wherein they lived: and both thoſe they did clearely underſtand. Some things were fulfilled after their dayes, as the riſing and raigning of the great Antichriſt: which they did not ſo clearly ſee into. Hereupon it commeth to paſſe that many things, which unto them were very obſcure, are unto us moſt cleare and manifeſt, as being already fulfilled: inſomuch that all which are not wilfully blinded may ſee and underſtand them, yea the moſt unlearned.

Bee not therefore diſcouraged (gentle Reader) at the darkneſſe and difficulty of this booke. Doe not prejudicially reſolve and ſet downe with thy ſelfe, that the naturall ſence of this booke cannot be given, nor the tute meaning found out, but that we muſt be faine when we have done all that we can, to reſt in uncertaine conjectures, ſome following one ſenſe, and ſome another, as ſeemeth moſt like and profitable. But no man can ſay confidently and preciſely, this is the meaning of the holy Ghoſt. Oh be not of that minde good Chriſtian brother: For if we have not an undoubted certainety for the ſenſe and meaning of this Propheſie, we are never the neaver: and that is it which the Papiſts would drive us unto. But know for a certainty, that the naturall ſenſe of this booke, is to be found out, as well as other bookes of the ſcripture. And that we might not be left to our ſelves in the darke, and to our uncertaine conjectures, and doubtfull interpretations, Behold the merciſull goodneſſe of God to his Church, who himſelfe doth expound the darkeſt, and moſt myſticall things in this Propheſie, or at leaſt ſo many of them, and ſo far, as the reſt are thereby layd open and made manifeſt. The Lord himſelfe expounndeth ſome things in chap. 1. *which give clear light to the firſt viſion.*

The

The Angel expoundeth many other things. In the 17. *Chapter which is the Key of this Propheſie, the Angel doth of purpoſe, open and interpret all the greateſt doubts of this Booke: as who is the whore of* Babylon? *who is the Beaſt? what be his ſeven heads? what be his ten Hornes? what bee the waters which the woman, that is, the Whore of* Rome *ſitteth upon? Moreover, for the better underſtanding of this Propheſie, wee muſt note, that the writings of* Moſes *and the Prophets, unto which there be ſundry alluſions, and from the which ſundry things are drawne, doe cleare divers things in this Revelation. The knowledge of antiquities miniſtreth much ayde to the underſtanding of this Propheſie. The knowledge of the Hiſtories of the Church, and the particular ſtate thereof in divers ages, bringeth great light. The obſervation of the phraſes and manner of ſpeech uſed by the old Prophets, doe helpe alſo not a little. The ſerious and deepe weighing of all the circumſtances of the Text, and conferring one thing with another, the conſequents with the antecedents, and the antecedents with the conſequents, furthereth greatly for the bolting out of the true and naturall ſenſe. And furthermore, as the ſpirit of God is the Author of this Propheſie, ſo the ſame*

ſame Spirit is the beſt interpreter of it, and doth open and reveale it to all ſuch, as uſing all other good meanes are earneſt and humble ſuiters unto God, for the illumination thereof: Whereby they may all underſtand both this, and other the myſteries of his Will: Which the Apoſtle ſaith, God hath revealed unto us by his Spirit: For the ſpirit ſearcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the Learned Writings and Interpretations of ſundry Exxellent men, which all doe bring great furtherance to the underſtanding of this Propheſie. Sith then there be ſo many helpes for the opening and expounding of this Revelation, Why ſhould any bee diſcharged from the reading and ſtudy thereof? But if any man demand a reaſon, Why Saint John *Writeth this Revelation in ſuch myſticall and allegoricall manner: I anſwere, that there may be divers reaſons yeelded hereof. Firſt, that the World being blinded might fulfill the things heerein ſpecified. Secondly, becauſe* John *was to publiſh this Revelation in ſuch manner and forme as he did receive it from Jeſus Chriſt, which was figurative and allegoricall. Thirdly, becauſe it was much more wiſedome to foretell the deſtruction of the Romane Empire, which all that time bare the*

ſway

sway almost over all the world, under covert and figurative speeches, then in plaine tearmes; least the Romane Princes should rage more against the Christians, even in that respect. The like also may bee sayd: For Daniels darke manner of delivering his Propheſie, For if hee had uttered those things in plaine tearmes, which hee spake darkely and allegorically, it might have cost him his life. For the Heathen enemies would never have indured to heare that all their Empires glory and renowne should fall one after another, and one by another: and that the Jewes were the onely holy people whom God did defend, and to whom in the end God would not onely give a quiet possession of their owne Land and Kingdome, but also a Kingdome everlasting, and that through their Messias and great deliverer. But to grow to a conclusion (gentle Reader) thou shalt finde in this poore travell: First, an Exposition of the first thirteene Chapters unto the twentieth, reduced all to one head, which is to prove the five points propounded: and last of all, the three Chapters following briefely and plainely expounded. If any through lazineſſe will not, or through want of leasure cannot reade over this short travell: yet for his comfort, let him reade those things onely which are written upon the

the fourteenth Chapter. And thus (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good, I commend thee to God, and to the word of his grace, which is able to build further, and to give thee an inheritance among all them that are sanctified.

Thine in the Lord,

Arthur Dent.

Upon

Upon the 14 Chapter of this Booke

These five points are handled.

FIrſt, that *Babylon* in this Booke of the *Revelation* is called *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly that *Rome* ſhall fall finally, and come to utter deſolation in this life, before the laſt Judgement.

Fourthly, by whom, and when it ſhall be overthrowne.

Fiftly, the cauſes of the utter ruine and overthrow thereof.

APOC 18. *verſe* 4.

I heard a voice from Heaven ſay: Goe out of her my People, that ye be not partakers of her ſinnes, and that ye receive not of her Plagues.

THE

THE RVINE

of *Rome*, or an Expoſition upon the *Revelation*.

Wherein is plainely ſhewed and proved, that the Popiſh Religion, together with all the power and authority of Rome, *ſhall ebbe and decay ſtill more and more, throughout all the Churches of* Europe, *and come to an utter overthrow, even in this life.*

BEfore I enter into the expoſition of this Propheſie, I think it not amiſſe to handle ſixe circumſtantiall points, which may give ſome light to the whole matter following, and they be theſe.

First, the instrument that writ this booke.
Secondly, the time when he writ it.
Thirdly, the place where he received it.
Fourthly, the person to whom he writ it.
Fifthly, the end and use of his writing this Prophesie.
Lastly, the authority of it.

As touching the first, it is agreed upon amongst the soundest Divines, that *John* the Apostle, or Evangelist; *John* the Disciple, whom Jesus loved, was the Author and Instrument of penning this Prophesie: as hee himselfe testifieth, saying: *I am John which saw these things, and heard them Apo.* 1.19. And he received a commandement from Jesus Christ which hath the keies of hell and death, that hee should write the things which hee had seene and heard, and set them all down together in a booke. Now we all know that the testimony of *John* is of great weight, though he be but a man: for he is such a man as is firmely to bee believed in all that he speaketh. He is an Apostle, an Instrument of the holy Ghost, and so guided by the Spirit of God, that hee speaketh and uttreth nothing that is his owne. He was well knowne and approved. For we must consider, that what an Apostle did utter, he did utter it as the instrument

ſtrument of the Spirit, which cannot erre. For the Prophets and Apoſtles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine inſtruments of the holy Ghoſt, of purpoſe choſen and ſet apart to pen and publiſh the holy bookes of God. This Saint *Peter* confirmeth ſaying: 2 Pe. 1. 21. *Prophecie came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.* The Apoſtle *Paul* alſo affirmeth the ſame touching his Goſpell, which ſaith, *He was not after man, neither received hee it of man, but by the revelation of Jeſus Chriſt.* Gal. 1 12. Therefore when this our Apoſtle ſaith, *I am John which ſaw theſe things, and heard them*, hee giveth us to underſtand, that he was both an eye and an eare-witneſſe. He bringeth not matters which he hath heard by uncertaine report: he delivereth this Booke to the Churches: they which received it at his hands did know him to bee a moſt faithfull ſervant of the Lord, even a great Apoſtle, which delivereth not any thing but that which hee had received of the Lord, and therefore he teſtifieth, that hee ſaw and heard all the things which he hath written in this booke. Moreover he teſtifieth of himſelfe, that he was called and

authority by Ieſus Chriſt, to write this Propheſie, and did nothing heerein of his owne braine. For ſaith hee, *I Iohn heard behind me a great voice, as it had beene of a trumpet, ſaying, I am* Alpha *and* Omega, *the firſt and the laſt; and that which thou ſeeſt write in a booke and ſend it unto the Churches.* Heere we ſee how *Iohn* is called by *Alpha* and *Omega*, that is, Ieſus Chriſt to write this doctrine of the Apocalyps. But may ſome man ſay, was not *Iohn* cald before? was he not one of the Lambs 12. Apoſtles? had hee not many years executed the office of the Apoſtleſhip? muſt he now have a new calling, and a ſecond calling? what needes he being an Apoſtle to bee called and authorized againe? To this I anſwer, that this matter now in hand was a new worke, and therefore requires a new and ſpeciall calling. It is a ſtrange revelation, and therefore requires a new authority to meddle in it. For in this Propheſie God dealeth with *Iohn*, as hee did with the old Prophets. For when he would foreſhew unto any of them eſpeciall matters, he called them by glorious viſions, as wee may reade what a goodly viſion *Eſay* had: what a viſion full of glory *Ezechiel* and *Daniel* had, even in majeſty like unto this of *Iohn*. Thus

then

then it is to be considered. *John* now is as one of the old Prophets, to foreshew things to come: therefore the Lord appeareth unto him in a vision, and calleth him thereunto as he appeared unto them, and called them. Let this then suffice for a reason of *Johns* now calling to his new Worke and Office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *John* received this Propheſie, which is noted to bee upon the Lords day. It is the day which St. *Paul* to the *Corinthians*, calleth the first day of the weeke: in which the Churches did meete for the holy exercises in Religion: which is also evident; because he saieth they came together to breake bread. Now the observation of a seventh day is of divine institution, even from the beginning. It is naturall, morall, and perpetuall: for God blessed the seventh day, and sanctified it. We are therefore to thinke, that although *John* now in his exile was absent in body from the Church assemblies, yet he was present with them in spirit, commending them most earnestly unto God in his holy prayers, and meditations: and therefore it is said, that he

was ravished in the Spirit upon the Lords day. So we read, that the like befell unto *Daniel*, when he was prisoner in *Babylon*: the like befell unto *Ezechiel*, who was taken by the Spirit in the visions of God, and carried to *Jerusalem*: the like to *Peter*, the like to *Paul*. Act. 10. 10. But the speciall reason of *Johns* ravishment in the spirit at this time was, that thereby he might be made more fit and capable to receive and understand all those great mysteries and heavenly visions, which now should be shew'd unto him. And withal let us observe, that all men are alwayes most capable of heavenly things, when they are most in the Spirit: For God doth evermore most reveale himselfe to such as are most in prayer, reading and meditating: and to such as make greatest conscience to spend his Sabaths Christianly, and religiously, according to his great commandement. And let us alwayes be sure of this, that the more fervent and zealous we are in religious duties, the more familiar acquaintance wee shall finde with God, and he will at all times be the more open-hearted unto us, and will hide nothing from us that may be for his glory, and our good. For such as are much in heavenly contemplation, he doth reckon not

amongst

amongst his servants, but amongst his dearest friends, to whō he wil make known all things that he hath heard of his Father. Joh. 15. 15.

But now let us proceede to the third circumstance. The third circumstance is the place where *John* received this Prophesie, and that is set downe to be the Isle of *Pathmos*, which (as the Geographers write) is a little desart Island lying in the Ægean Sea, wherein it is reported that *John* the Apostle was banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there received, and writ this Booke of the Apocalypse: where note by the way, that there is no place so obscure and vast, wherein a Godly minde may not aspire up unto heaven, and receive a greater largnesse of supernaturall things: for *Daniel* in prison, *Peter* in a Tanners house, *Paul* in a broken ship received a superabundant measure of grace more to be esteemed then all the Gold of *India*. Some write, that this Isle of *Pathmos*, is accounted amongst the Islands called *Sporades*, which lie over against *Asia*, and the City of *Ephesus*, and was in the sight both of *Europa*, and *Affrica*: so that it seemed to be as it were a middle seat or Holy chaire, out of the which CHRIST preached by

John from heaven to the whole world. And indeed the counsels of God are wonderfull, and his goodnesse unspeakeable, which revealeth so great mysteries to his faithfull, as it were out of the Romish prison, and Babylonicall captivity.

Moreover, *John* declareth the cause of his comming into the same Island; for he saith, he was there for the word of God, and the Testimony of Jesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories doe report, that *John* was apprehended in *Asia*, and by Souldiers led to *Rome*, that he might pleade his cause before the Emperour *Domitian*, who most savagely and cruelly condemned the innocent, and caused him to be put into a cauldron of hot boyling Oyle, out of the which when he by miraculous providence escaped without harme, he was carried and conveied into the Isle of *Pathmos*.

But immediately after *Johns* banishment, God met well enough with this persecuting Emperour *Domitian*. For in the fifteenth yeare of his raigne he was cruelly and most shamefully murdered by his owne Servants. And thus much for the third circumstance.

Now

Now it followeth to ſpeake of the fourth circumſtance, which is, the perſons to whom this propheſie is written, and that is ſet down in the firſt Chapter and firſt verſe, to be all the ſervants of God. As many therefore as be the ſervants of God, muſt attend unto this booke, heare it, reade it, and remember it, for to all ſuch it is dedicated by the Holy Ghoſt, to all ſuch it belongeth, for all ſuch it is written and recorded.

Some doe falſely and fooliſhly imagine, that it was given onely to *Iohn*, and that it might likewiſe be given to ſome ſpeciall men, as to ſome great Scholers or deepe Divines, which could tell how to uſe it, and how to weild it. But wee ſee how groſſely they erre: for the holy Ghoſt ſaith, it belongeth to all the ſervants of God. And moreover, *Iohn* is willed and commanded to write all the things which he ſaw in ſundry viſions in a booke together, and to ſend it to the ſeaven Churches which are in *Aſia*, becauſe the Lord would have it remaine in perfect record unto the uſe of the whole Church, both that the Church might have the cuſtody of this booke, and alſo that it might be a faithfull witneſſe unto the end of the world, that this booke was written and

penned

penned by *John* the Apostle, of whose truth & sincerity the church had sufficient experience.

True it is indeed that there are but seaven Churches named, but under these 7. Churches all others are comprehended. It had been an infinite matter to reckon up all the particular Churches which were then in the world & to have opened their severall estats: therefore under these seaven Churches of *Asia*, and their particular & severall estates, the state of the universall Church militant is layd open. I conclude therefore that the whole doctrine of Saint *Johns* Revelation, appertaineth to the Universall Church of Christ throughout all the World, and in all times and ages, since it was written and recorded. And that as all Scripture is written for our instruction and comfort: and as all Scripture given by divine inspiration, is profitable to teach and convince &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the Church in these last dayes. And so I doe conclude this fourth poynt. The fift circumstantiall poynt is, the end and use of this prophesie, which is to publish and blaze abroad the things which must shortly come to passe, that is, all things prophesied in this booke, and to be fulfilled

even

even to the end of the World: and whereas he ſaith, that theſe things muſt come to paſſe; hee doth us to underſtand how great the ſtableneſſe, and aſſuredneſſe of Gods determination is. For looke what things are fore-appointed by Gods determinate purpoſe, they are altogether unchangeable: for the Lord is GOD and hee is not changed. And hee ſaith, *My determination ſhall ſtand.* And Chriſt ſaith: *Heaven and earth ſhall paſſe away &c.* It is therefore moſt certaine, that every particular thing contained in this propheſie, ſhall be fulfilled in Gods appointed time. For GOD hath diſcloſed theſe things to his Sonne CHRIST, not to the end hee ſhould ſhut them up againe in himſelfe, but that he ſhould ſhew them forth to the Godly, that the whole Church might fare the better by them. It doth then ſtand us all upon to enquire and ſearch into theſe things which muſt ſo ſhortly come to paſſe, that thereby wee may bee ſtrengthned and comforted againſt all future dangers. And Chriſt ſaith: *Behold I come ſhortly. Bleſſed is hee that keepeth the words of the Propheſie, &c.* But how ſhall wee keepe them except wee know them? And how ſhall we know them except wee reade them, and ſtuddy them?

If

If therefore wee meane bee partakers of this bleſſednesſe, we muſt not onely eſteeme this booke to bee very profitable, but abſolutely neceſſary for all the ſervants of God to be exerciſed in. And if ever there were any time wherein it behoved to ſet forth, to urge and to beare in this Doctrine to all the people of God, then it is chiefely neceſſary to be done in this our time. For this Age of ours hath in the Popes Kingdome many ſharpe and quicke wits, which commend with marvellous praiſes both the Pope and the Popiſh Church, and buzze into the eares of the common people, and unlearned ſort, many things clean contrary to the Doctrine of the Scriptures. The Jeſuits and Prieſts are growne exceeding crafty and cunning. The Papiſts are rich, wealthy, and full of armour and munition; Popery ſeemeth to make a head againe, and the Papiſts looke for a day. It ſtands us then upon which love Chriſt and his Goſpel, that wee ſhould be well appointed, and thorowly armed againſt them. And for this purpoſe the Revelation of Saint *John* is of great uſe and neceſſity.

As I ſaid before, ſo I ſay againe, that it is the Propheſie of our time, written to this ſpeciall end, that by it wee might be both fore-

fore-warned and fore-armed. If wee doe conſider the whole matter of this book, we ſhall eaſily finde out the uſe and end of it: For the excellent matter of it doth argue the excellent end and uſe of it.

Now then, as concerning the generall matter of this Booke, heere are to be found very large and lively deſcriptions of the moſt glorious Perſon of Chriſt, and all his excellent Offices, both of King, Prieſt, and Prophet; and alſo moſt notable deſcriptions of the Church and of the Miniſters of it: and of the perſecutions and afflictions, which it muſt of neceſſity paſſe through in the World. Alſo of Gods mercifull providence for his Church, and moſt vigilant care over it in the middeſt of all extremities. Here are ſet before our eyes very lively deſcriptions of the Churches deadly enemies; both of Satan himſelfe, and his three great inſtruments, the Roman Emperour, the Pope, and the Turke.

Here are ſet down all their cruell perſecutions of the Church, and their utter overthrow in the end. Here are deſcribed Hell, Death, the reſurrection, and the laſt judgement. Here alſo the very Kingdome of Heaven is at large deſcribed, with all thoſe great rewards, infinite glory, and endleſſe felicity which

which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this Prophesie is of such excellent contents, therefore the use and necessity of it must needes be very great. And for this cause *Iohn* is willed and commanded by *Alpha* and *Omega* to write the things which he had seen, the things that were, and the things that shall come hereafter. By the things which he had seene, is meant that glorious vision mentioned in the first Chapter, wherein Iesus Christ did appeare unto him in the middest of the seaven golden Candlesticks, in most glorious manner, as is there described, *v.* 13, 14, 15, 16. And all this was in the Isle of *Pathmos*, where *Iohn* was first called, and authorized to this worke, and therefore he is willed first of all, to record this vision which he had already seene.

By the things that are, hee meaneth the present state of the seaven Churches of *Asia*, which were then the most flourishing Churches in the World, as they are described in the second and third Chapters; and in them the estate of all other Churches.

By the things that shall be, he meaneth all the

the Propheſie of this Booke, which were to be fulfilled in their time, and all thoſe ſtrange accidents, which ſhould come to paſſe in proceſſe of time, and the ſeverall ages of the Church, even unto the end of the world. Thus we ſee how *Iohn* received a preciſe commandement from the Sonne of God, to write things paſt, preſent, and to come, that they might ſtand in record unto all poſterities, from generation to generation. Thus much touching the fift circumſtance, which is the end and uſe of this booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Propheſie, which is ſtrongly confirmed from the Author of it, which is IESUS CHRIST, and therefore it is called the Revelation of Ieſus Chriſt, which GOD gave unto him. And againe it is written: *I Ieſus ſent mine Angell to teſtifie theſe things in the Churches.* Here wee ſee plainly, that Ieſus Chriſt the very Sonne of God, the *Alpha* and *Omega*, is the Author of this book; for he ſubſcribes his name unto it, and ſet his hand and ſeale unto it. Needs therefore muſt the authority of it bee very great, which commeth from ſo great a perſonage: for looke what dignity and authority

lie

he is of, from whom the booke commeth, of the same dignity and authority is the book it selfe.

Another strange argument to confirme the authority of this book, may be taken from the protestation of Iesus Christ in these words; *I protest unto every man that heareth the words of the Prophesie of this Booke, if any man shall adde unto these sayings, God shall adde unto him the plagues that are written in this Booke. And if any shall diminish of the words of the Booke of this Prophesie, God shall take away his part out of the Booke of life.*

Here we see how Iesus Christ maketh the authority of this Booke equall to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract under paine of condemnation. It maketh much also for the authority of this Booke, that St. *John* doth so often repeat, reiterate, and inculcate his owne name; I *John*, I *John*, I *John*, I *John* the Apostle; I *John* the Evangelist; I *John* the Divine, shewing by all these repetitions, how needfull a thing it was that the faithfull should be throughly instructed who hee was, even one of the Lambs twelve Apostles, and therefore to be void of all suspition and doubt concerning the authority of this

this Booke, and not once to imagine it to bee any invention of man, or feigned device, ſith it was penned by ſo great an Apoſtle.

Moreover, the authority of this Propheſie is confirmed by 4 reaſons in the laſt Chapter. The firſt is the affirmation of the Angell, who ſaith, *the words are faithfull and true*, chap. 22. 6. 7. 8. The ſecond is the authority of the moſt high GOD himſelfe in theſe words, *The Lord GOD of the holy Prophets ſent his Angel to ſhew unto his ſervants the things which muſt ſhortly bee fulfilled*, ver. 6. 7. The third is the teſtimony of Jeſus, who pronounceth them bleſſed which keepe the words of the Propheſie. For, ſaith hee, *Behold I come ſhortly. Bleſſed is he that keepeth the words of this Propheſie.* The fourth and laſt is the witnes of *John*, in theſe words: *I am John which heard and ſaw theſe things.* Now it may bee demanded, what is the cauſe that heere are ſo many things heaped up for the confirmation of the authority of this Booke? Surely wee muſt thinke there is ſome ſpeciall cauſe and reaſon of it. For the Holy Ghoſt doth not uſe to deale ſo much and ſo earneſtly in a matter, but upon great cauſe. Wee may eaſily gather what the cauſe is. The Booke painteth out the Whore

of *Babylon*, and the whole Kingdome of the great Antichriſt, together with all Sathans cunning and ſleight therein, and for this cauſe Sathan hath laboured eſpecially to weaken the credit and authority of this Booke. He by ſome meanes in old time prevailed thus farre, that even among ſome Churches of true Chriſtians, the authority and truth of it was doubted of. The Holy Ghoſt did well foreſee the practice of Sathan, and therefore bringeth the more reaſons for the confirmation thereof. If the credit and authority of this Booke ſhould never have beene impunged, there needed not any ſuch ſpeciall confirmation. But now (God bee thanked) there is no queſtion or controverſie concerning the authority of this Propheſie. It is received as authenticall by the common conſent of all the Churches. Almoſt all the ancient Fathers doe acknowledge it to bee canonicall. The new Writers doe with one voyce give their conſent and approbation unto it. The Papiſts themſelves doe acknowledge it to bee the ſacred and undoubted Word of God; though of all Scriptures they cannot endure it ſhould bee medled withall, becauſe it cutteth them ſo neere the bone. Moreover, it may not be omitted,

that

that God is called the Lord God of the holy Prophets, which proveth that this Propheſie is of equall authority with the Propheſies which were of old, in as much as the ſame God is the Authour of it. And this Booke is to bee held in the ſame account with the Bookes of *Moſes*, and of the Prophets, for all things contained in it ſhall as certainely bee fullfilled in their times, as theirs were. In *Eſay*, in *Jeremy*, in *Ezekiel*, in *Daniel*, and in the reſt wee finde many things, which the Lord ſhewed by them long before they came to paſſe. Even ſo there bee many things fore-ſhewed and fore-propheſied in this Booke, which in their time ſhall bee aſſuredly fullfilled. Nay, we ſee and know that many things heere fore-told, are already fullfilled, and ſome things are come to paſſe even in theſe our dayes. He that ſhall looke into the times that are paſt, ſince this Propheſie was given, ſhall finde that all things have fallen out agreeable to the Propheſie of this Booke. And ſurely if there were none other thing to perſwade us touching the authority thereof, this might ſuffice, that every thing hath fallen out juſt and jumpe, as the Propheſie did fore-ſhew. It is our great negligence, that wee doe not

cleerely ſee ſo much. And I doe humbly entreate all the people of God to looke more diligently and narrowly into it in all time to come. And thus much as concerning the circumſtances.

Now, as concerning the Booke it ſelfe, it may very fitly bee divided into three viſions, as it were into three generall parts. The firſt viſion is contained in the three firſt Chapters. The ſecond viſion is contained in the next eight Chapters following, from the fourth to the twelfth Chapter. And the laſt viſion is contained in all the Chapters following from the twelfth to the end.

As concerning the firſt viſion, my purpoſe is not to ſtand much upon it, becauſe it is plaine and eaſie to underſtand, and becauſe it containeth no Propheſies of things to come, but onely openeth the preſent ſtate of the Church at that time; and alſo becauſe I have already touched the ſumme of it in handling the circumſtantiall poynts, I will therefore content my ſelfe with a very briefe opening and reſolution of it, beginning at the firſt Chapter.

CHAP. 1.

The ſumme of the firſt Chapter.

THE firſt Chapter containeth foure principall things.

The Title of the Booke.

The ſalutation of the Churches.

The manner of *Johns* calling to receive this Propheſie.

The deſcription of Chriſt, the perſon that called him.

The Title of the Booke is ſet downe in theſe words: *The Revelation of Jeſus Chriſt, which God gave him.*

It containeth three things: Firſt, the Author of the Booke, which is Jeſus Chriſt, receiving it from God the Father.

Secondly, the end and uſe of this Booke, which is, to ſhew unto all the Servants of God, the things which muſt ſhortly bee done, *Verſe* 1,2,3,4,5,6,7,8.

Thirdly, the ſingular fruit and benefit which the Church ſhall receive by it, in theſe words: *Bleſſed is he that readeth, and they that heare the words of this Propheſie, &c.*

The ſalutation is in theſe words, *John* to

the seven Churches which are in Asia, Grace be with you, and Peace, &c. It containeth a description of the Trinity, or three Persons in the Godhead. The Father is described of his eternity, namely to be He which is, which was, and which is to come.

The Holy Ghost is described of his divers gifts and operations, and therefore is called the seven Spirits which are before the Throne, or which proceed from the Throne: But S. *John* speaketh heere of the Holy Ghost according to the vision shewed him in the fifth Chapter, where Christ is sayd to have seven eyes, which are the seven Spirits of God sent into all the World. Of the which afterward.

Jesus Christ is described of his three great Offices, of King, Priest, and Prophet, and also of his glorious power and eternity.

First, touching his Kingly Office, hee is called the Prince of the Kings of the Earth, that is King of Kings, for hee is King of *Syon*. Hee is a King to rule and governe his Church. He must raigne over the house of *Jakab* for ever. Hee must reigne over all his Enemies, and in the middest of his Enemies, even till hee have trode them all under his feete. And this benefit wee have by it, that

that wee are made Kings in him, in this life to reigne over our corrupt affections, and after this life to reigne as crowned Kings for ever with him, in infinite glory, and endlesse felicity.

Secondly, touching his Priest-hood, hee is sayd to love us, and wash us from our sinnes in his blood. *v.* 5. For hee is our onely high Priest, which by his owne blood hath once entred into the holy place, and obtained eternall redemption for us. He only it is, which through the eternall Spirit, offered himselfe without fault to God, to purge our consciences from dead workes to serve the living God: *Heb.* 9. 12. So then by vertue of his Priest-hood and sacrifice, wee are reconciled unto God, have free accesse unto the Throne of Grace, and are made Priests in him to offer us spirituall sacrifices acceptable to GOD through him: Heb. 9. 14. For *he hath made us Kings & Priests unto God even his Father*, *v.* 6.

Thirdly, concerning his Prophetical Office, he is called that faithfull witnesse: *v.* 5. For hee is sayd to *Pilate, for this cause was I borne, and for this cause came I into the World, that I might beare witnesse unto the Truth*, John 18. 37. And the Apostle saith, *Hee witnessed under* Pontius Pilate *a good*

confession. Tim. 9. 13. So then Jesus Christ is one of those *three great Witnesses which bear record in Heaven.* Jesus Christ is the Prince of Prophets, even that great Prophet that should come into the World, through whom all the counsells of God are revealed unto us: Hee is that onely begotten Sonne, which is come downe from the bosome of his Father, and hath made knowne unto us whatsoever he hath received of his Father.

Hee both by his Doctrine, Life, and Miracles hath borne witnesse unto the truth, and by the vertue of his Prophetical Office, the whole will of God is made knowne unto us. For GOD hath sent him as the great Prophet to instruct the World in Righteousnesse, and hath revealed himselfe to us in him; and therefore hee is called *the Image of GOD*, Col. 1. 15. *The brightnesse of his Glory*, Heb. 1. 3 *and the ingraven forme of His Person.* And therefore Hee sayd to *Philip: Hee that hath seene mee, hath seene my Father also. And if you had knowne Me, you should have knowne my Father also*, Joh. 14. 7.

And again, *No man knoweth the Father but the Son, & he to whom the Son will reveale him*, Mat. 11. 27. Thus wee see that Jesus Christ is

that faithfull witnesse, and Prince of Prophets in whom the will of God, and all the counsels of the Father are revealed unto us.

The manner of *Johns* calling to receive this Propheſie, is ſet downe in theſe words; *I Iohn even your brother, and companion in tribulation and in the Kingdome and patience of Ieſus Chriſt, was in the Iſle of* Pathmos *for the Word of God, and for the witneſſing of Ieſus Chriſt; And I was raviſhed in the Spirit on the Lords day, and heard behinde mee a great voyce, as it had beene of a Trumpet, ſaying: I am* Alpha *and* Omega, *that firſt and that laſt; and that which thou ſeeſt, write in a booke, and ſend it unto the ſeven Churches which are in Aſia, &c. ver. 9 10. 11.*

Now out of theſe three verſes five things are to be obſerved:

Firſt, that *Iohn* is commanded by the voice of Chriſt which hee heard behinde him as loud as a Trumpet, to write and record the viſions which he ſaw, and being ſo written and recorded, to commend them to all the Churches, for the common benefit and uſe thereof. So that herein *Iohn* doth nothing of himſelfe, nothing of his owne braine, but all things by ſpeciall warrant and authority from Jeſus Chriſt, and that *Alpha* and *Omega*,

ge, which doth call him, and authorize him to this great busineſſe which now hee is ſet about.

Secondly, *Johns* raviſhment in ſpirit, to the end he might bee made more capable of all theſe heavenly viſions which were ſhewed unto them.

Thirdly, his great humiliation, whereby alſo hee was fitted to receive and underſtand theſe great Myſteries. For *God will guide the meeke in judgement, and teach the humble his wayes; yea, his ſecrets are with them that feare him*, Pſal. 25. Therefore although *John* was a great Apoſtle, and hath ſeene wonderfull viſions, yet hee is not thereby puft up with pride and conceit of himſelfe, but in the greateſt humiliation of his ſoule calleth himſelfe *a brother and companion of all the faithfull, but ſpecially of ſuch as patiently ſuffer for Jeſus Chriſt and his Kingdome*, v. 9.

Fourthly, the time when *John* was called, which was the Lords day.

Fiftly and laſtly, the place where hee was called, which was the Iſle of *Patmos* as formerly hath been ſhewed.

The deſcription of Chriſt, the perſon that called *John* to his new Office, is ſet downe in the next five Verſes following, wherein

the

the excellent Glory of Christs Person is described: First, from the place where Christ did appeare unto him. Secondly, from the severall parts and members of his Royall Person, *ver* 13.14.15.16.

Thirdly, from his provident care over his true Ministers, and all his faithfull people.

Touching the place where Christ in a vision did appeare to *Iohn*, he saith, it was in *the middest of the seaven Golden Candlesticks*. For saith hee, I *turned backe to see the voice that spake with mee, and when I was turned, I saw seaven Golden Candlesticks, and in the middest of the seaven Candlesticks one like the Sonne of man, &c.* The seaven Golden Candlestickes are interpreted by Christ himselfe in the last verse of the Chapter, to bee the seven Churches. The Churches are sayd to be of Gold, because Christ delighteth in them as wee doe in gold; he valueth every true member thereof as we doe gold; for every beleever is all glorious within; every true Christian is very faire and beautifull; every regenerate man is as gold, even as most pure gold.

It is sayd afterward, that Christ walketh *in the midst of the seven golden Candlesticks*, v. 12. 13. that is, Hee is alwayes present with his

Church

Church, to feed it, governe it, defend it, and comfort it. The Prophet ſaith that Chriſt hath ſeaven eyes which go through the whole world: Whereby it ſignifieth his watchfull providence for his Church; for he is alwayes looking out for the good of it, to defend and protect it againſt all adverſary power. Which thing was figured in the Rammes skins, wherewithall the Arke was covered, to defend it againſt all violence of winde and weather. Even ſo the mercifull protection of Chriſt, as it were the continuall covering of his Church.

As touching the parts and members of his royall Perſon, he is deſcribed of his head, and haire, of his face, of his eyes, of his voice, of his feet, of his garments, and of his girdle.

As concerning his head and haire, they are ſaid to be as *white as woll; and as ſnow*: which ſignifieth his great wiſedome and knowledge, to performe all things in his Church: for wiſedome and knowledge for the moſt part do accompany white heads, and gray haires.

His face ſhineth as the Sunne in his ſtrength: which ſignifieth that Chriſt is the ſame to his Church, that the Sunne is to the World.

For

For as the Sunne lightneth the whole World with his brightneſſe, ſo Chriſt with the brightneſſe of his face enlightneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very heart of them, for nothing is hid from his ſight, with whom we have to doe. Hee hath Eagles eyes to foreſee all dangers intended and plotted againſt his Church, that he may in due time prevent them.

His voice is compared *to the ſound of many waters*, becauſe it ſhould ſound throughout all the world by the preaching of the Goſpell. *Waters* is expounded Chapter 17. verſe 15. of multitudes, nations and tongues. Chriſts voice therefore is like many Waters, becauſe his voice ſhould go through many Countries and Kingdomes.

His feet are compared to *fine braſſe*; to ſignifie both the perfection of all his wayes, and alſo his mighty power to tread down all his enemies

He is clothed with a garment downe to the ground, to ſignifie that he walked as King and Prieſt in the midſt of the 7 golden Candleſticks. For Kings and Prieſts in old time

did

did weare long garments, eſpecially in the execution of their offices.

He is girded about the paps with a golden girdle. For as Kings and Prieſts did gird their garments cloſe unto them, leſt otherwiſe they might bee hindred in the execution of their offices; ſo Chriſt girdeth himſelfe cloſe to his buſineſſe; for he is no idle beholder of the ſtate of his Church, but one that continually worketh out the good thereof.

Concerning his provedent care over his faithfull Miniſters, he is ſaid to carry them in his right hand; for *hee had in his right hand ſeven ſtarres*: ver. 16. that is, the Miniſters of the Churches.

As Chriſt ſaith: *The ſeven ſtarres are the Angells.*: that is, the Miniſters of the ſeven Churches. Miniſters are compared to ſtarres, becauſe they ſhould ſhine as bright ſtarres in this darke world, both by life and doctrine.

Chriſt is ſaid to hold them in his right hand, becauſe he alwaies defended them againſt the malice and fury of the world, which of all others is moſt outragiouſly bent againſt them and their favourites.

But let men take heed of over-bold preſuming to pull the Stars out of Chriſts right hand

hand, leſt they ſmart for it. The world is very buſie this way, they thinke to wring them out of his hands: but alas poore ſoules, they are not able, he holdeth too faſt, who can pull them out of his right hand? if they continue bold, and buſie this way, they may hap at laſt take a Beare by the tooth, and peradventure pull an old houſe over their heads.

Another reaſon why CHRIST is ſayd to hold the ſeven Starres in his right hand, is becauſe he worketh by them, and their miniſtery, as an artificer with his toole in his right hand. The things which Chriſt hath done by theſe inſtuments are glorious and admirable. For by the Miniſtery of the Goſpell he hath converted many ſinners, and ſaved many ſoules, then the which nothing can be more honourable and wonderfull: and therefore the word of GOD which is the Miniſters weapon, is compared to *a ſharpe two edged ſword, which came out of CHRISTS mouth.* now unto all this may be added that Chriſt ſaith: *He was dead, but now alive*, becauſe he dyed, and roſe againe. And alſo that he ſaith; *He had the keyes of Hell and Death:* that is, authority and power over Hell and damnation. For he hath abſolute power

over

over Hell and damnation. For he hath abſolute power to open and ſhut, bind and looſe, and therefore it is written, *He hath the key of David Which openeth and no man ſhutteth, and ſhutteth and no man openeth.* All this ſetteth forth the great power and glory of Chriſts Perſon, and all aymeth at this mark and end, to commend unto us the authority of his Booke, becauſe it commeth from a perſon of ſo great dignity and excellency. Laſt of all, it remaineth to ſhew how *John* was afflicted with this viſion, wherein Chriſt did ſo glorioufly appeare unto him: for he ſaith, *When I ſaw him, I fell at his feet as dead.* Wherein he ſheweth how greatly he was amazed and daunted with the ſight of Chriſts moſt glorious perſonage. He was ſtricken with ſuch an aſtoniſhment and feare, that there was almoſt no life or ſpirit left in him, and all this was to humble him and to ſtrike him downe even to the ground, in as much as by it, he findeth his owne weakneſſe and imperfection; not capable of ſuch a ſight, ſo far as to indure it. It was no doubt profitable, or rather neceſſary that this holy Servant of God ſhould thus be humbled and made fit to receive this Revelation with the greater reverence from his

his great Lord and Maſter. And alſo it maketh much for our profit, as appeareth in that every part of this viſion is rehearſed in the Epiſtles to the Churches. But to conclude, *Iohn* being thus humbled and caſt downe in himſelfe, is comforted and raiſed up by Chriſt, *who laid his right hand on him, and willed him to feare nothing*: For ſaith He, *I am the firſt and the laſt, and am alive, but I was dead, behold, I am alive for evermore.* In which words Hee doth greatly cheare up *Iohns* heart, and telleth him plainely, that this might and terrour of his perſon is bent onely againſt the wicked Enemies of His Church, nothing at all againſt the friends thereof: But contrariwiſe, that all this power and glory, might and Majeſty is wholly and altogether for the good of his Church. Wherein wee may all cleerely ſee and know to our great comfort that the ſame Arme of God which caſteth downe the wicked, raiſeth up the Godly; the ſame power which woundeth them, healeth us; the ſame hand which deſtroyeth them, ſaveth us; the ſame might and Majeſty which hurteth them, helpeth us. For whatſoever is in GOD, is wholly for his, and wholly againſt thoſe that are none of His. And thus much con-

cerning the first Chapter, shall suffice.

Chapter 2. and 3.

I Have thought good to handle the two Chapters together, and in a generall and compendious manner to set downe the most speciall matters contained in them both; not meaning to insist upon every particular, both because these two Chapters are plaine and easie to understand, and also because they have beene sufficiently beaten upon by many. These two Chapters doe generally containe seaven Epistles, written to the seaven Churches of *Asia*; wherein the present estate of the Churches of *Asia* is very lively described, and in them the estate of all other Churches then Militant upon the face of the earth. Every one of these seaven Epistles containeth foure things.

- First, an *Exordium* or entrance into the matters.
- Secondly, a generall proposition.
- Thirdly, a narration.
- Lastly, a conclusion.

The *Exordium*, or entrance of every Epistle containeth two things; namely, the person to whom the Epistle is written

and

and the Person from whom the Epistle is written.

The proposition is one, and the same in all these Epistles, contained in these words: *I know thy works.*

The narration containeth the matter of each Epistle, and consisteth of commendations, and discommendations; of admonitions, reprehensions, threats, and promises.

The conclusion of every Epistle is one and the same; in these words, *Let him that hath an ear hear what the spirit saith unto the Churches.*

First, concerning the person to whom these Epistles are sent, hee is named in the beginning of every Epistle. *To be the Angel of such and such a Church.* By this word Angel, he meanes not the invisible spirits which we call the Angels of Heaven; for the things attributed to these Angels can in no wise agree to the invisible Spirits, as to the Angels of severall Churches, to bee neither hot nor cold, to leave their first love, to repent and amend, and sundry such like attributes through all these Epistles. But by the word Angel he meaneth the Minister or Pastor of every Church: which therefore is called an Angell, because hee is the Minister of GOD as the word signifieth: As also because every faithfull

Minister ought to bee received and regarded as an Angel of God, as the Apostle witnesseth of the *Galathians*, that *they received him as an Angel of God, yea as Christ Jesus.* And hee giveth many admonitions in his Epistles to this effect; for hee would have all faithfull and painefull Ministers to bee greatly reverenced and had in double honour; to bee acknowledged and had in singular love for their workes sake; to bee cared for, to bee made much of, and to want nothing: For indeed, a good Minister is a Jewell of price. A good Minister is a friend in Court, which wee say is better then penny in purse. A good Minister is like a candle which spendeth it selfe to give light to others. A good Minister is like a Cocke, which by the clapping of his wings awaketh himselfe, and by his crowing awaketh others. For a good Minister by his private studies, prayers and meditations, awaketh himselfe, and by his publick preaching awaketh others. The Scripture affirmeth a good Minister to bee the very glory of Christ. And againe, that a good Minister is a singular blessing of God, 2 *Cor.* 8. 23. For the Lord himselfe saith, Jer. 3. 14. *I will take you one of a City, and two of a Tribe, & will bring you to Sion: & I will give you a Pastor ac-*

according to my heart which shall feede you with knowledge and understanding. Now then if a good Minister bee so great a blessing of God, and so peereleſſe a Pearle, how great is the sin of those which contemne them, and tread their Ministery under foot, as vile and nothing worth? Our Lord Jesus saith of all such: *He that despiseth you despiseth me*, Luke 10.16. Let those scoffers and scorners therefore take heede how they despise Christ, for assuredly he will not long put it up at their hands.

If any man demand a reason, why all these Epistles are specially sent and directed to the Angels, or Pastors of the Churches, seeing *John* before: chap. 1 11. is commanded to write them to the Churches of *Asia*: I answer, that hee writing to the Pastor, excludeth not the Churches, but in them, or under them, hee writeth to the whole Churches, as plainely it appeareth in the conclusion of every Epistle, when he saith: *Let him that hath an eare, heare what the Spirit saith to the Churches.* Then that which is spoken to the Angel of the Church, spoken to the Church. The reason why the speech is specially directed to the Pastor of every Church, is because the good or bad estate of the Church, for the most part dependeth upon the

Ministers for commonly we see it commeth to passe; Such a Pastor, such a People: Such a Shepheard, such Sheep: Such a Husbandman, such husbandry. And as the Prophet saith, Hos 4. 9. *Like Priest, like People*, For wee may observe in all these Epistles, that where the Minister is commended, the People are commended; and where the Minister is discommended, the people are discommended also: so that they stand and fall, sinke and swimme together. As concerning the Person from whom these Epistles are sent, it is Jesus Christ, who is very gloriously described of his divers qualities in the entrance of every one of these Epistles: First, in the Epistles to the Church of *Ephesus*, it is said: *These things saith he that holdeth the seven starres in his right hand, and which walketh in the middest of the seven Candlesticks.* Secondly, in the Epistle to the Church of *Smirna*: *These things saith he, that is first and last, which was dead, and is alive.* Thirdly to the Church of *Pergamus*: *Thus saith he, which hath a sharp sword with two edges.* Fourthly to *Thyatira*: *These things saith the Sonne of God, who hath eyes like a flame of fire, and his feet like fine brasse.* Fifthly to the Church of *Sardis*: *These things saith he*

that hath the seven Spirits of God, and seven Starrs. Sixtly, to the Church of *Philadelphia*, it is thus sayd of Christ: *These things saith he that is holy and true, which hath the Key of David, which openeth, and no man shutteth, and shutteth and no man openeth.* Lastly, to *Laodicea*, it is thus sayd: *These things saith* Amen, *the faithfull and true witnesse, the beginning of the Creatures.*

Now then wee doe plainely see how gloriously Jesus Christ is described of his severall properties in every one of these Epistles, and what honourable and magnificent Titles are given unto him; and all to this end, to move attention, and to worke in us a reverence of so great a Personage, that wee might more seriously regard, and deepely ponder the things which proceede from so great a Majesty: For wee see and know by common experience that almost every mans words are heeded and regarded according to the opinion and reverence which is had of his person. Sith then that every one of these Epistle, fronted with this great authority: *Thus saith the Son of God: Thus saith Christ: Thus saith* Alpha *and* Omega; therefore we ought to give diligent heed to the things herein contained. So likewise we read in the He-

brewes, that after the Holy Ghost had very notably described the Person of Christ, and extolled him farre above the Angels and all other creatures, hee giveth the use of it in the beginning of the second Chapter, saying, *Therefore wee ought to give more diligent heede to his doctrine.* And thus much concerning the *Exordium* or entrance of these seaven Epistles, touching the person to whom, and the Person from whom these Epistles are sent. Now it followeth to speake a word or two of the generall proposition contained in these words: I *know thy workes.* We reade in all these Epistles, how the Sonne of God praises some of the Churches, and dispraises others; commends some Pastors, and discommends others. Now he that will praise or dispraise, must especially looke to this, that hee bee upon a good ground; and therefore Jesus Christ before hee enters into any praising or dispraising, commending or reproving, doth first protest that hee knoweth their workes, and is privy to all their particular actions, yea, their very thoughts, and therefore cannot erre or bee deceived in his censures. True it is indeed, that men may erre in their opinions and censures of others, because they know not mens hearts, and with

what

what affections things are carryed. Men, I say may praise or dispraise too much or too little. But Jesus Christ whose eyes are a flame of fire, and which searcheth the reines, cannot faile on jot, nor erre a haires breadth, as wee say, either in commending or discommending, and therefore hee stoppeth their mouths at the first dash, so as they can have nothing to reply, when he saith, *I know thy workes*; I know well enough what thou art, and what thou hast beene, I am not deceived in thee, I know thy sitting downe and rising up, and am accustomed to all thy wayes: And this briefely of the proportion. The narration (as is aforesayd) contained in the matter of the Epistles, consisting of praises, and dispraises, admonitions, reprehensions, threats, and promises.

Touching the first, wee finde that some Churches are highly commended, others wholly discommended; others partly commended, partly discommended. As for example, the Pastor and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and discommended for nothing, there is no fault found with them; that is no grosse fault as in others; for they were not without common corruptions and infirmities,

ties. The Minister of *Smyrna* was a very rare and excellent man, although a poore man to the world ward: For Christ saith thus unto him, Apo. 2. 9. *I know thy poverty, but thou art rich*; that is rich in grace, and the manifold gifts of the Spirit. Thou hast done great service to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great paines in the Ministery, and art greatly blessed in thy labours; for thou hast an excellent flock, a notable good people, and therefore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man.

For although his gifts were not so great as some others, yet was hee very painefull and faithfull in a little; of whom it is sayd, *Thou hast a little strength, and hast kept my word, and hast not denyed my name*; that is, thou art very constant in the profession and practice of Christian Religion; and thereupon Christ promised to blesse his labours: For saith hee, *I will make them of the synagogue of Sathan which call themselves Jewes, and are not, but do lye: Behold I say, I will make them that they shall come and worshippe before thy feete, and shall know that I have loved thee.* Here wee doe plainely see how Christ promi-

sith

ſeth to bleſſe this mans Miniſtery, for his painefullneſſe and diligence, although he was not of the greateſt gifts: For men of greateſt gifts are not alwayes moſt bleſſed in their labours: For God doth commonly worke the greateſt things by weake meanes, that all glory might redound unto him, and no fleſh might boaſt in his ſight. For otherwiſe if men of greateſt gifts ſhould alwayes bee moſt bleſſed in their labours, and winne moſt ſoules unto God, then wee would bee ready to aſcribe that to men, and their gifts, which is proper to God, and ſo his praiſe and glory ſhould bee ſomewhat eclipſed. Thus wee ſee what excellent men the Miniſters of *Smyrna* and *Philadelphia* were, and what excellent people they had in their Charges. But on the contrary, The Paſtor and the people of *Sardis* and *Laodicea*, are diſcommended for all things, and commended for nothing. Indeede the Miniſter of *Sardis* had a great name for learning, and other good gifts, but hee was growne very idle and negligent, and did little good with his gifts: Of whom it is ſayd, *Thou haſt a name that thou liveſt but thou art dead*: That is, there was no ſpirit in him, no life of grace, his gifts waxed rufty for want of uſe, he was fallen aſleepe;

he

hee was fallen away from the grace of God he was nothing the man which he had been. Therefore hee is admonished to awake and strengthen the things which remaine, which were ready to dye.

The Ministers of *Laodicea*, and the people also, were growne luke-warme, neither hot nor cold, they were become careless and secure, not caring greatly which end went forward in GODS matters, so they might enjoy the present profits and pleasures of this life.

Concerning the Pastors and people of *Ephesus*, *Pergamus* and *Thyatyra*, they are partly commended, and partly discommended. These three were reasonable good Ministers, and had many good parts in them, and tooke paines in their Charges, although there bee some faults found with them. For the Minister of *Ephesus* is commended for six things, for labour, for patience, for zeale, for wisdome, for sincerity, and for courage; but discommended for leaving his first love, that is, for revolting, or somewhat going backe, or rather indeed, for cooling in the love and zeale of God. The Minister of *Pergamus*, and people also are greatly commended for their constant profession of the truth

in

in the middest of manifold troubles, and the very heat of persecution. For the rage of the enemies grew so fierce against the profession and professors of the Gospel, that *Antipas* the Pastor of *Pergamus* (as some suppose) was put to death. For Christ saith thus of his Church: *Thou dwellest where Sathans throne is, and yet thou keepest my name, and hast not denyed my faith even in those dayes when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth*, Apo. 2.13.

But yet notwithstanding this Church is found fault withall for some few things, that is two grosse faults; the one for sufferin[illegible] the doctrine of *Balaam* to be broached there by the instruments of Satan; the other that they maintained the doctrine of *Nicolaitans*, *Apo.* 2.14. The doctrine of *Balaam* did uphold the lawfulnesse of eating things sacrificed to Idols, and of committing fornication, for he taught *Balac* the King of *Moab*, thus to put a stumbling blocke before the Children of Israell. The doctrine of the *Nicolaitans* did uphold the common use of women, that is, that women might be made common. These two most grosse and absurd doctrines were suffered and maintained in the Church of *Pergamus*. As concerning the Church of *Thyatira*,

asyra, they are greatly commended for their love and service to the Church; For their faith, patience, and manifold workes, and especially for their constant proceeding in Religion and Godlynesse, and that with increase; For of this Church it is sayd: *I know thy love, and service, and faith, and thy patience, and thy workes, and that they are more at the last then at the first*, Apoc. 2. 19. But this Church is discommended for suffering the wicked woman *Iezabel*, (that is, a false Prophetesse, who was craftily crept into this Church) to teach & seduce the people of God in that congregation, teaching the same false doctrine that *Balaam* did at *Pergamus*, which was, that it was lawfull to commit fornication, and to eate meats sacrificed unto Idols: Hitherto concerning the praises and dispraises of the Churches. Now followeth to speake of the admonitions.

First the Church of *Ephesus* having fallen from their first love, is admonished to remember from whence they were fallen, to repent, and to doe their first works. Also the Church of *Smyrna* is admonished and exhorted to stand fast in the midst of those persecutions and troubles, which should bee raised up against it by the Emperour *Trajanus*, and

continue for the space of ten yeares: They are therefore exhorted & encouraged by our Lord Jesus, not to feare the things which they should suffer; for although the Divel and his instruments should have scope to persecute and imprison them for ten dayes; that is, ten yeares, according to the Propheticall account: yet if they had continued faithfull to the death, they should have had the Crowne of life. The Church of *Pergamus* suffering and maintaining the Doctrine of *Balaam*, and the *Nicolaitans*, is admonished to repent and amend. The Church of *Thyatyra*, which suffered the false doctrine of *Jezabel* is admonished to looke to her selfe, and to hold fast the truth of Religion. *Sardis* being dull and dead, is admonished to awake and strengthen the things which remaine that were ready to dye. *Philadelphia* is admonished to hold that which they had, that no man take their Crowne. *Laodicea* being neither hot nor cold, but luke-warme, is admonished to bee zealous and amend. And although they thought their state good enough, being puft up with conceitednesse; yet they are charged to bee poore, naked, and blinde, and thereupon counselled and admonished to buy spirituall Gold, that they may bee rich: and

spirituall

spirituall garments to hide their nakednesse, and spirituall eye-salve to anoynt their eyes that they may see.

Concerning reprehensions, *Ephesus* is reproved for going backward: *Pergamus* and *Thyatyra* for suffering and maintaining corrupt doctrine, as formerly hath been shewed. *Sardis* for dulnesse, deafenesse, and unsoundnesse in their manner of worshipping God. *Laodicea* for luke-warmnesse and conceitednesse.

Touching threats, *Ephesus* is threatned, that except they repent, and doe their first workes, their Candlestick should be removed out of his place, that is, the Church should be translated to some other place, but not destroyed: For God doth remove: but not destroy his Candlesticks. *Pergamus* is threatned, that unlesse they did speedily repent, Jesus Christ should come shortly and fight against them with the sword of his mouth. *Thyatyra* is threatned, that except they repent them of their workes, they should be cast into a bed of affliction, and all their favourites should be slain with death. *Sardis* is threatned, that if they did not watch and awake, CHRIST would come suddainely upon them as a Thiefe, and they

should

should not know what houre hee would come.

Concerning promises, they be very great and large; for everlasting joy, and the very fullnesse of glory is promised to all that fight the good fight of faith, and overcome in the spirituall battle against the flesh, the world and the Devill. *Ephesus* is promised, that if they fight it out courageously, and constantly to the end, they should eat of the tree of life, which is in the middest of the Paradise of God.

Smyrna is promised in like case, that they should not be hurt of the second death. *Pergamus* likewise is promised to eate of the *Manna* that is hid, & to have the white stone of victory given them. *Thyatyra* is promised to have power given them to rule over Nations, and to be lightned with heavenly brightnes, like the morning Star. *Sardis* is promised to be cloathed with white array; that is, with heavenly glory, and to have their name continued in the booke of life. *Philadelphia* is promised to have a pillar made in the Temple of God, that is, a firme and unmoveable place of eternall glory. *Laodicea* is promised to sup with Christ, and to sit with him upon his Throne for evermore. Thus we

see what great and precious promises are made to all Churches that fight and overcome in this their spirituall battle and conflict.

Concerning the conclusion, it is one and the same to all these seven Churches, Wherein they are exhorted, that such as have eares, to heare, should heare, ponder, and consider all the aforesayd praises, and dispraises, admonitions, reprehensions, threats, and promises. And it is therefore sayd, such as have eares, because they are very few to bee found that have circumcised and sanctified eares, to heare and understand heavenly things. This is proper to the elect, this is but to whom it is given. And thus briefly, and generally we see what was the present state of every one of the Churches of *Asia*, unto which this Prophetie was to bee sent: so that by them wee may see in what estate the universall Church Militant was at that time. For as some of these seven as yet stood firme, and others had much declined, so was it with all other Churches.

Hitherto concerning the first vision containing generally the inscription of this booke: *Iohns* salutation to the Churches, *Iohns* new calling: the excellency of Christ which called him. And the present estate of the Church.

Now wee are to proceed to the second vision, contained in the next eight Chapters to the twelve, wherein is shewed, what should bee the future state of the Church in all Ages, even unto the end of the World.

CHAP. 4.

THE principall thing contained in this fourth Chapter, is a description of the Person of God, the Author of this Booke, who is most gloriously described of that excellent glory that is in himselfe, and of his Royall Throne which hee sitteth upon, and of his goodly retinue, and Troopes of Saints and Angells attending about his most glorious Throne. Whereunto is added the divers qualities both of Angels and Saints, both in themselves and their owne natures: As also in their manner of praising and worshipping of God. This is the generall summe and sence of this Chapter.

But for the better clearing and more full opening of I will come to the words of the text and open them as they lye in order.

Verse 1. *After this I looked, and behold a doore was open in Heaven, and the first voice I heard, was as it were of a Trumpet, talking with*

unto, saying, *Come up hither, and I will shew thee the things which must bee done hereafter.*

These words (*After this*) have relation to the first vision spoken of before, as if hee should say, after I had received the former vision, concerning the present estate of the Church, now I had another vision concerning the future estate therof; and therefore he saith, *a door was opened in heaven*, that he might come in and see all these things which should bee revealed unto him. For the opening of the door in Heaven doth here signifie the unlocking of heavenly things unto *John*, or his entrance into them: for so the word *door* is taken, 2 *Cor.* 3. 12. *Apoc.* 3. 8. After the opening of the door, he is called up with a loud voice, like a trumpet, saying, *Come up hither*: for although the door was opened, yet durst he not enter in untill he was called and commanded to come in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the Scripture saith, Hebr. 5. 4. *No man taketh this Honour unto himselfe, but he that is called of GOD, as Aaron was.* The voice that calleth him, is like a Trumpet that is loud and shrill, that he might be stirred up more diligently

gently to attend unto the contemplation of these great Secrets which should be revealed unto him. This voice commandeth him to come up hither: which sheweth that *John* was rapt up in the Spirit unto the Heavens to see this vision. The voice promiseth *to shew him things which must be done hereafter*: that is, that hee should bee made acquainted with the future estate of the Church, as already he was with the present estate thereof.

Vers. 2. *And immediately I was ravished in the Spirit, and behold, a Throne was set in Heaven, and one sate upon the Throne.*

Upon this suddaine and extraordinary calling by so heavenly and loud a voice, *John* was forthwith ravished in Spirit. For as the Prophet *Ezekiel* was by the spirit in the visions of God carryed from *Chaldea* to *Jerusalem*: So this Holy Apostle is carryed by the Spirit in the visions of God into Heaven, and by the same Spirit is made fit and capable of all these heavenly visions which should bee shewed him. So that in all this we do plainly and cleerely see, that *John* hath (as it were) a further calling and admittance from Heaven, to behold & see these wonderfull secrets which now are to be imparted unto him.

Behold a Throne, &c. here beginneth the

description of the most high and glorious majesty of God, who is described after the manner of earthly Kings and Judges sitting upon their thrones and Judgement seats. For he is King of *Zion*, and Judge of all the world.

Verse 3. *And he that sate, was to looke upon as a Jasper Stone, and a Sardine, and there was a Rainbow round about the throne like an Emerand.*

God for his admirable glory and beauty, is here compared to two most precious stones. The one which is the Jasper, being of a perfect greene colour, as Philosophers write: the other, which is the Sardine, being of a most bright red colour: nothing can sufficiently resemble the glory of God, being infinite: but these things being the most precious under the Sun, do after a sort shaddow it unto us.

There was a Raine-bow round about the Throne, which may signifie, that Gods Throne in glory and beauty doth far excell all other Throne of Mortall Princes; yea, even that of *Solomon*, which was of most pure Ivory, or rather it may signifie, that although God in himselfe is most glorious and admirable, yet he keepeth promise and covenant with the sons of men. For the Raine-

bow was a signe of his Covenant, as appeareth, *Gen.* 9. and assuredly God will be mindful of his covenant to a thousand generations. This Raine-bow is sayd to bee like an Emeraud which is alwayes of a fresh greene colour, signifying that Gods covenant of grace and mercy towards his Church, is alwayes fresh and greene, and his goodnesse towards his people perpetuall and unchangeable.

Moreover, God is described of his glorious retinue, and heavenly company about him. For it is sayd, v. 4. *Round about the throne were* 24 *seats, and upon the seats* 24 *Elders*: which signifie the whole Church, both militant and triumphant, both of Jewes and Gentiles; and are therefore called 24. because the Church of the Jewes grew out of 12. Patriarchs: and the Church of the Gentiles out of 12. Apostles. And as the glory and pompe of mortall Kings is set out by their troops and trains of nobles, and other excellent Personages: So the glory of God (which in it selfe can receive no increase) is to our capacity commended and set forth by his goodly company of Saints and Angels. These 24. Elders are cloathed in white rayment, which signifieth their righteousnesse, as it is expounded, Chapter 19. verse 8. *not inherent, but imputative*;

For they having no righteousnesse of their owne, Christs righteousnesse is imputed unto them through faith, and through faith is made theirs. *For Abraham believed, and it was imputed unto him for righteousnesse.*

These 24. Elder had on their heads Crowns of gold, which signifie their victories over the World: For all the Elect overcome the World through faith, as S. *John* teacheth, and not the World only but even the flesh and the Divell also: And therefore the Crowne and Garland of Victory belonging unto them as most valiant Conquerors.

Moreover it is said, *v.* 5. that *out of the throne proceede lightnings, and thunderings, and voices*, which signifie his terrour and fearefull power in the preaching of the Law: for the preaching of the Law is, as it were a voice of lightning and thundering. The powerfull preaching of the Law, is the very thundering of hell, and lightning of the wrath of God upon all impenitent sinners: and therefore at the delivery of the Law, there were lighnnings and thundrings, and Mount *Sinai* it selfe did tremble and shake.

Further it is said, *there were seven Lamps of fire burning before the throne, which are the seven Spirits of God.* These seven Lamps which

which are interpreted to bee the ſeven ſpirits of God, doe ſignifie the preaching of the Goſpel, and the manifold graces and gifts of the Spirit, which are given to the Church by the meanes thereof. For the Goſpel giveth a chearefull and comfortable light, being the Miniſtry of the Spirit, as the Apoſtle ſaith, and therefore is reſembled to ſeven Lamps. So then from the Throne, that is, from the preſence of God, proceedeth both Law and Goſpel, and the Miniſtry of them both for the ſaving of ſoules. And all this maketh much for the ſetting forth of Gods Glory and Majeſty, being the marke heere aimed at.

Verſ. 6. *And before the throne there was a Sea of Glaſſe like unto Chriſtall.*

The Sea of Glaſſe is the World, which is fitly compared to a Sea, becauſe it is full of ſtormes, tempeſts, and waves, that are continually raiſed up in it.

It is full of Rocks, upon which many daſh, and make ſhipwrack.

It is compared to a Sea of Glaſſe, for the brittleneſſe, changes, and uncertainty of all things in the World.

It is ſayd to bee before the Throne like Chryſtall, becauſe the all-ſeeing God doth

as

as cleerely behold from his Throne all the thoughts, words, and works of the ſonnes of men, and all other particular actions of all his creatures under the Sunne, as wee behold our face in a Chryſtall. *For all things are naked, and as it were laid out in an anatomy unto his eyes, with whom we have to doe.*

Moreover it is ſayd, *verſe* 6. that *in the middeſt of the Throne, and round about the Throne, were foure Beaſts full of eyes before and behinde.* Theſe foure Beaſts doe ſignifie the Angels of Heaven, the inviſible and elect Angels, as it is expounded, *Ezech.* 10. Verſe 20. where the Prophet in a viſion ſeeth foure Beaſts, as it were bearing up and drawing Gods Chariot of triumph. And at the 20. verſe he ſaith expreſly, that hee at laſt underſtood they were the Cherubins: The firſt and tenth Chapters of *Ezech.* being throughly looked into doe make this plaine. The reaſon why the Angels are called by the name of Beaſts, is, becauſe in the next verſe they are compared to Beaſts for their qualities of certaine Beaſts. They are named foure in number, being otherwiſe innumerable, becauſe they are likened to foure ſeverall Beaſts.

The Angels are ſayd to have eyes before and behinde, for their great vigilancy over the Church,

Church, and every member thereof: and because they are indued with knowledge of things past and things to come: and last of all, because they see and discerne almost all actions under the Sunne, upward and downward, backward and forward.

Vers. 7. *And the first Beast was like a Lion, the second like a Calfe, &c*

Heere the Angels are compared to foure severall Beasts: To a Lyon for strength and courage: To a Calfe or an Oxe, for service and use: To a Beast having the face of a man, for wisedome, to an Eagle, for swiftnesse and readinesse to execute the will of God: And moreover, because the Eagles soare aloft, and fly a very high pitch, wee are given to understand, that the Heavenly Spirits are much in celestiall contemplation, and doe receive the knowledge of hid secrets & counsels, for they are much aloft about the Throne of God, and many high and deepe secrets are opened unto them.

Vers. 8. *And the foure Beasts had each of them sixe wings about him, and they were full of eyes within, &c.*

This maketh it very plaine, that by these Beasts are understood the sixe Angels, because hee ascribeth unto every one of them

sixe

ſixe wings a peece. For the Angels are deſcribed with wings, both in the firſt and tenth of *Ezekiel* before mentioned: and alſo in the ſixth Chapter of the Propheſie of *Iſaias*, where the Seraphins are ſayd to have ſixe wings apeece: two to cover their faces: two to cover their feete: and two to flye withall. And they have two wings to cover their faces withall, becauſe they are not able to endure the unconceiveable brightneſſe and glory of God; for he dwelleth in unapproachable light. They have two wings to cover their feete withall, becauſe mortall men are not able to looke upon the brightneſſe that is in Heaven. For wee reade that many have beene aſtoniſhed and dazeled with the glory and brightneſſe of Angels, ſo glorious Creatures are they. They have two wings to flye withall, to note their prompt obedience and readineſſe to execute the commandements of God, as formerly was ſhewed. Moreover, the Angels are ſayd to have wings, and to flye ſwiftly: becauſe God by them doth ſpeedily diſpatch many purpoſes, actions and ſervices heere below: and for this cauſe the Scripture affirmeth, *that he rideth upon the Cherubins: that he dwelleth betweene the Cherubins: and that he maketh the*

Clouds

Clouds his Chariots, and walketh upon the wings of the winde. For as earthly Kings are in their progreſſes carried in their moſt ſumptuous Coaches, drawne by the moſt excellent Coach-horſes, to diſpatch great buſineſſes, and many weighty affaires within their Dominions: ſo the viſions in *Ezekiel* doe ſhew that the immortall King is carried moſt ſwiftly in this Chariot of triumph, drawne by the Cherubins, as it were by beaſts, to direct and over-rule all actions under the Sun. Moreover, theſe Angels are ſaid to *bee full of eyes within*, v. 8. to note not only their fulnes of knowledge, but alſo their inward ſight into all heavenly things; yea, even ſuch as are moſt ſecret and hid: for they are of all other creatures moſt inward with God. None of his Children know ſo much of his counſell as they. Furthermore the Angels are here ſayd to praiſe God, v. 8. *unceſſantly, day, and night, ſaying; Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come*: where wee may clearely ſee, that the Angels praiſe and worſhip God in a burning zeale without wearineſſe. For they are not as men, which through their great corruption are full of dulneſſe and wearineſſe in Gods worſhip; but they doe alwayes ſerve

him

him with infatigable desires, and therefore are called Seraphins, because they burne in the zeale of God, and Cherubins, because their delight is to approach neare unto him, and to be alwayes about his Throne, yea even in his chamber of presence. They do double and treble this word (*holy*) and warble much upon it, because they know full well that he is righteous in all his waies, and holy in all his workes, and that all his proceedings and judgements, are even then weighed in the ballance of justice and equity, when to mans sense and the judgement of reason, they seeme nothing lesse. For his judgements are as a great depth which mans reason cannot sound. Further, we see that *when these Beasts*, that is, the Angels, *gave glory and honour, and thankes to God, &c. the 24 Elders also fell downe before him, and worshipped him that liveth for evermore.* Where we may see that both Saints and Angels, doe jointly praise and magnifie God, and him alone; *Even that God that liveth for evermore, even that God which was, which is, and which is to come:* That is the eternall and everlasting God. For the Scripture saith: *Praise him O ye Saints, and praise him, O ye Angels that excell in strength.* And the 24.

Elders

Elders caſt their Crownes before the Throne, ſaying, Thou art worthy, O Lord, to receive glory and honour, &c. Wherein we ſee, that all the Elect do empty themſelves of all worthineſſe to have any glory; acknowledging that their Crownes of glory are Gods free gift, and that the praiſe thereof belongeth only to him and nothing to themſelves. And this in very deed is the right manner of worſhipping God, frankly to aſcribe all glory to him and all ſhame to our ſelves, to give all to him to whom all is due, and nothing to our ſelves, which have nothing; for nothing can be given or taken out of nothing.

Now then to conclude and winde up this 4. Chapter, we do clearly ſee the ſumme and drift of all is, that Heaven doore was opened unto *John*, and that he was let in, and called up into the Chamber of preſence by a very loud voice, there to take notice of the future eſtate of the Church: and that the perſon which thus called him up was the very mighty God himſelfe, who is ſo gloriouſly deſcribed of his Throne, his troops and traines of Saints and Angels as wee have heard. And all this is to commend and ſet forth the authority of this booke, whoſe Author is ſo excellent, yea ſuper-excellent.

Chap.

CHAP. V.

AFter this Viſion containing the glory of the divine Majeſty was ſhewed unto *John*, that he might know from what fountaine this Propheſie was derived, now in this fifth Chapter is taught and ſhewed by what meanes, and by whoſe mediation, the knowledge of ſuch hidden myſteries were revealed unto the Church; namely, by the meanes and mediation of Jeſus Chriſt, in whom onely the counſels and ſecrets of God the Father are opened, and made known unto men. For he is the great Prophet and Doctor of the Church, which is come down from the boſome of his Father, and *hath made known unto us whatſoever he hath received of his Father, as he himſelfe teſtifieth.* And the Church is commanded by *a voice from heaven to heare him, and him alone.*

This firſt Chapter containeth 3 things, generally, firſt a deſcription of the book, which was in the right hand of God. *v.* 1, 2, 3, 4, 5, 6, 7.

Secondly a deſcription of Jeſus Chriſt, which receiveth it at the hand of his Father and openeth it.

Thirdly a deſcription of thoſe moſt glori-

ous

ous praiſes which are given to Chriſt by the Angels, Saints, and all the Creatures in Heaven and Earth.

Verſ. 1. *I ſaw in the right hand of him that ſate upon the throne, a booke written within, and on the back ſide ſealed with ſeven ſeales.*

By this Booke heere mentioned, is meant this preſent Booke of the Apocalyps, or Revelation, as it ſhall plainely appeare in the next Chapter, when we come to the opening of the ſeven ſeales thereof. For the things which fall out upon the opening of the ſeverall ſeales, doe plainely declare, that all is meant of the particular matters contained in this preſent Booke.

This Book is ſaid to be in the right hand of him that ſitteth upon the Throne, becauſe all the ſecrets revealed in it, come from the counſell and decree of the moſt high God, and are ordered by his meer direction and providence.

It is called a Writing Booke, to ſhew that the things contained in it; are ſo firmely decreed by the counſell of God, that none of them ſhall faile, but come to paſſe, and bee fulfilled in their ſeaſon. They are ſuch as we write of, as we uſe to ſay: and therefore for the certainety of them, they are here ſayd to be written in a Booke.

This Booke is ſayd to bee written within and without, for the multitude and variety of matters contained in it. For there were both many and great things which ſhould fall out in the World from the time that *John* received the Propheſie, unto the end of the World.

This Booke is ſealed with ſeaven ſeales, that is to ſay, perfectly ſealed, becauſe the things contained heerein, are counſels and ſeerets only known to God, till it pleaſed him to reveale them to his Church by his Sonne. The elect Angels knew nothing of the things written in this Booke, before the ſeales were opened.

Verſ. 2. *And I ſaw a ſtrong Angel, which proclaimed with a loud voice: Who is worthy to open the booke, and to open the ſeales thereof?*

Heere is Proclamation made to all creatures, that if there were any manner of perſons in Heaven or Earth, among men or Angels, that would take upon them to open and expound this Booke, that they ſhould come forth and ſhew themſelves, and bee very willingly and gladly heard. But alas, the next verſe 3. doth ſhew, that *none in Heaven or earth was able to open the booke and expound it: Whereupon John wept very much, becauſe*

no

no man was found worthy to open and interpret this booke.

The cauſe of *Johns* weeping and lamenting, was for feare the Church ſhould bee deprived of ſuch profitable and excellent things as hee knew were contained in this Booke. Such was his love to the Church: ſuch was his zeale and care for the people of God. An Example worthy of all imitation to mourne and weepe for the concealing of the Booke of God, and to rejoyce in the opening of it. But Papiſts and Atheiſts are of a contrary minde, for they rejoyce in the concealing and keeping cloſe of the Scriptures, and are much grieved with the opening and revealing thereof; becauſe thereby their hypocriſie and villany is detected and diſcarded.

Verſ. 5. *Upon this one of the Elders ſayd unto John: Weepe not: Behold, the Lyon which is of the Tribe of Judah, the roote of David, hath obtained to open the booke, and to looſe the ſeals thereof.*

Heere wee ſee how *John* is comforted and cheared up by one of the Elders, being now very penſive and ſad; and is willed to plucke up a good heart, and to bee of good cheere, for he could tell him good Newes;

to wit, of one that could open and expound this Booke, and all the ſecrets in it; and that is Jeſus Chriſt, the great Revealer of ſecrets, and only Expounder of all Riddles, and hidden Myſteries, as before hath been ſpoken.

Jeſus Chriſt is here ſayd to be of the Tribe of *Judah*, becauſe he is lineally deſcended of that Tribe, according to the fleſh, and his humane nature.

He is compared unto a Lyon, by alluſion unto *Jobs* words in his laſt Will and Teſtameet. concerning Judah; namely, that *he ſhould couch as a Lyon, and as a Lyoneſſe, and none ſhould ſtirre him.* He is fitly compared to a Lyon, for his great and admirable power and ſtrength, for he raigneth and muſt raigne over all his Enemies, and in the middeſt of all his Enemies, till he hath troad all his Enemies under his feete. Hee is called the *roote of David*, both heere, and alſo in the 22. Chapter of this Booke, Verſe 16. becauſe hee ſprung out of *David*, the Sonne of *Iſhai*, as a Branch out of his Roote, as the Prophet did fore-tell, that *A rod ſhould come forth of the ſtock of Iſhai, and a graft ſhould grow out of his rootes.* And the Apoſtle ſaith, that *Chriſt was made of the ſeed of David, according to the fleſh.*

Then

Vers. 6. *Then saith John, I beheld, and lo in the middest of the throne, and of the foure beasts, and of the Elders, stood a Lambe as though he had been killed, which had seven hornes, and seven eyes, which are the seven Spirits of God sent into all the world.*

Here *John* taketh a view and sight of Jesus Christ, from the very middest of the throne, and of the foure beasts, and the Elders. Christ doth not appeare about the throne, as doe the Saints and Angels, which are but Ministers and ministring Spirits: but in the very middest of the Throne, and the foure beasts, &c. because he is God everlasting, coequall, and coeternall with the Father; *in whom* (as the Apostle saith) *dwelleth all the fulnes of the Godhead bodily or essentially*. And here afterwards the same worship and honour is ascribed unto him both by the Saints and Angels, which before is ascribed unto God the Father.

Christ is here compared to a Lambe, for his innocency; for the Scripture saith, *Hee was a sheepe dumbe before his shearer, Hee is the Lambe of God that taketh away the sinnes of the world. Hee is the Lambe slaine from the beginning of the world*: He is compared to a

Lyon, for his great and incomparable ſtrength in conquering Hell, Death, and damnation, and all infernall power. And, to a Lambe, becauſe hee had diſpatched all this upon the Croſſe, by the ſacrifice of himſelfe once offered: For hee did never more lively ſhew forth his Lyon-like power, then when hee was as a Lambe ſlaine and ſacrificed upon the Croſſe.

This Lambe Chriſt is heere ſaid to have *ſeven hornes*, which ſignifie his manifold power, or fulnes of power, or perfect power, according as this metaphor, or borrowed ſpeech of horne is uſually ſo taken in all the Scriptures. This Lambe alſo is ſaid to have *ſeven eyes*, which are interpreted to bee the ſeven ſpirits of God; that is, the manifold graces and gifts of the Spirit, which hee giveth unto his Church. Now then to conclude this point, for aſmuch as the number of ſeven in this Booke is a number of perfection and alwaies noteth perfection, therefore by Chriſts ſeven hornes and ſeven eyes, wee may, and that ſoundly underſtand his perfect power, and his perfect ſight and knowledge in all things. For his ſeaven eyes are ſo taken in the third Chapter of the Propheſie of *Zachary*, where it is ſaid:

Upon

Upon one stone shall be seven eyes: Meaning, that Jesus Christ, the corner stone of the Church, should be full of eyes, to looke out for the good of his Church, and to give light to all others: for he is the life and light of the world.

Vers. 7. *And he came and took the book out of the right hād of him that sate upon the throne.*

Here Jesus Christ takes the Booke out of his Fathers hand, purposing both to open it, and expound it: For he is the onely expounder of the Law, and the best interpreter of his Fathers will.

Hereupon it is said, v. 8. that *the four beasts, and 24. Elders fell downe before the Lambe*, to testifie their thankfulnesse, and inward joy and rejoycing, that the Sonne of God would take upon him this office, which none other would or could performe.

Moreover, by their falling downe and worshipping him, they do plainely testifie, that he is God over all, to be blessed for ever. For otherwise the Angels of Heaven, both Cherubins and Seraphins, would not thus fall down and worship him, ascribing unto him both deity and divine honour.

Consider then how great he is, of whom it is said: *Let all the Angels of God worship him.* Psal. 97. 7.

Moreover, the Angels and Saints are sayd to *have every one Harps and golden Vials, full of Odours, which are the Prayers of the Saints*, verse 8.

These Harps doe signifie the sweet consent and harmony, both of men and Angels, in sounding forth the praises of the Lambe: for herein the whole Church both Militant and Triumphant do accord and time together, *as many harpers harping upon their harps*, Apo. 14. 2. as is written also in another place.

Hereby also they do p'ainely testifie that inward peace and spirituall joy, which all the faithfull have through Christ, which is more sweete and delightsome to the soule, then any Musick is unto the eares.

The *Vialls full of Odours*, are expounded to bee the prayers of the Saints which are therefore compared to Odours, because they smell sweete in the nostrills of God, and are more fragrant then any Nosegay or Perfume whatsoever: For hee taketh great pleasure in the prayers of his people; especially when they came out of golden Vialls, that is sanctified hearts and consciences: for every sanctified heart is a golden heart in the sight of God; and every regenerate conscience, is a Jewel of price, gilt with gold, and enameled with

pearl.

pearle. For this cauſe the holy man *David* wiſhed earneſtly, that his heart might be ſo renewed and cleanſed inwardly, that his *prayer might be directed as incenſe in Gods ſight, and the lifting up of his hands as a ſweet ſmelling ſacrifice.* Pſal. 14.1.

Furthermore, *theſe Saints and Angels doe ſing a new ſong.* That is, they do ſing to the praiſes of the Lambe with renewed affections, and unwearied deſires. Their inward joy continueth alwayes freſh and green as the Bay-tree: They never wither or wax weary of the ſervice of God: Their ſong is evermore new, and therefore evermore delightſome. For the more new any thing is, the more pleaſant and delectable: for men are not affected with old, but altogether with new things.

Now then, Jeſus Chriſt having taken this Booke into his hand to open and expound, is applauded unto by the generall conſent and voyces of the whole Church: for ſay they, *Thou art worthy to take the Booke, and to open the ſeales thereof.* Wherein they do all with common conſent, give their voices unto Chriſt, acknowledging him to bee the onely fit perſon in Heaven or earth to take upon him the function of opening a Booke ſo cloſed

ſed, ſo claſped, ſo ſhut, ſo ſealed; and they de yeeld a reaſon of their proceedings, becauſe (ſay they) *thou waſt killed, and haſt redeemed us to God by thy blood, out of every kinred, and tongue, and people, and nation.* Meaning hereby, that he was put to death, to pay the price of our redemption, in whom all beleevers, both Jewes and Gentiles are ſaved. Their reaſon then is this: hee that hath dyed, and riſen againe, and is now exalted far above all principalities and powers, &c. is the moſt fit inſtantly to open and interpret the booke: but thou O Chriſt the Lamb of God, art ſuch an one; therefore thou of all others art moſt meet to take the matter upon thee, and to enter into this buſineſſe. Further they amplifie their reaſon thus, *v.* 10. that *he hath made us of ſlaves and ſervants, Kings: and of prophane perſons, Prieſts unto the moſt high God.* And laſt of all, that *we ſhal raign upon the earth.* Not meaning hereby, that we ſhall raigne as earthly Kings, or onely injoy an earthly Kingdome. For out of all doubt the Saints ſhall raigne with Chriſt in the Heavens for evermore. But heere is mention made of raigning in the earth, becauſe after this life Gods Children ſhall have the fruition and inheritance both of Heaven and earth, that is

to

to ſay, *that new Heaven and new Earth, wherein dwelleth righteouſnes*, 2 Pet. 3. 12. for the Heavens and the earth being redintegrated and purged from corruption, ſhall be the portion of the Saints, and the habitation of the Elect for evermore.

After all this, *John heareth the voice of innumerable Angels beſides the foure Beaſts*, v. 11. That is, the Cherubins and Seraphins, or chiefe Angels, that is, Angels deputed to chiefe offices, round about the Throne, which all *with a loud voice do acknowledge the Lamb which was killed, to be worthy of all honour, glory, and praiſe, &c.* v. 12. And not only theſe inumerable Angels, being 20 thouſand times ten thouſand, but alſo *all other creatures both in Heaven, and Earth*: As the Sun, Moone, and Stars, the fiſhes in the Sea, and the beaſts in the earth, doe all in their kinde ſing the ſame ſong, acknowledging *all honour and glory, praiſe and power, to belong unto him that ſitteth upon the throne, and unto the Lambe for evermore*, v. 13. For although the creature is as yet ſubject to the bondage of corruption, and therefore groaneth and travelleth in paine, waiting when the Sonnes of God ſhall be revealed, yet it ſtandeth in aſſured expectation of reſtitution to liberty

and

and incorruption; and therefore here all the creatures do praiſe the Lambe for that reſtauration, which they had ſo lovingly and wiſhly looked for. *And the foure Beaſts ſaid Amen.* That is, they doe ſubſcribe to thoſe praiſes which the creature yieldeth to their Creator. And not onely the Angels do ſubſcribe and conſent unto it, but the foure and twenty *Elders alſo, that fall downe and worſhip him that liveth for evermore.* So that the Lamb is praiſed and worſhipped of all hands, both of men and Angels, and all other creatures as God everlaſting, and bleſſed for evermore.

CHAP. VI.

IN the fourth Chapter wee have heard the deſcription of God the Father, which holdeth the ſealed booke in his right hand. In the fifth Chapter we have alſo had the deſcription of Jeſus Chriſt, the opener and interpreter of this ſeven ſealed Booke. Now in the ſixth Chapter wee are to underſtand of the matter and contents of this Booke, and of the ſtrange accidents and events which followed upon the opening of every ſeverall Seale.

For

For in this Chapter ſixe of the Seales are opened by the Sonne of God, and the Myſteries thereof diſcloſed unto *John*, that he might declare them to the Church, for the comfort and inſtruction thereof.

This Chapter containeth ſixe principall things, ariſing from the ſeverall opening of the ſix ſeals, and they are theſe:

The ſpreading of the Goſpel.
Great perſecutions following thereupon
Famine.
Peſtilence.
Complaint of the Martyrs.
Fearefull revenge upon the World, for ſhedding the blood of Gods Saints.

Verſ. 1. *After I beheld when the Lamb had opened one of the ſeales, and I heard one of the foure beaſts ſay as it were the noice of thunder, Come and ſee.*

Now after all theſe former matters, *John* did very intentively fix his eyes upon the Lamb, being now about to open and unclapſe the firſt ſeale of the Book; and all on the ſudden hee was admoniſhed and ſtirred up by one of the Cherubins, that he ſhould draw neare and come up, and take knowledge of theſe great and important matters, which were now to

be

be revealed unto him. And to the end that he might be throughly awaked, and ſtirred up to attention in ſo weighty matters, it is ſayd, that the voice of the Angell which ſpake unto him, was like the voice of a thunder: Soe that thereby *John* was throughly rouzed, fitted, and prepared to receive their heavenly viſions.

Verſ. 2. *Therefore I beheld, and loe, there was a white horſe, and he that ſate on him had a bow, and a Crowne was given unto him, and he went forth conquering, that hee might overcome.*

John keeping his eye ſteady upon the Lamb, having now opened the firſt ſeale, doth in a viſion ſee a white Horſe, &c.

By this white Horſe, is meant the Miniſtery of the Word of God, and the firſt preaching of the Goſpel by Chriſt and his Apoſtles, and the Succeſſors in the Primitive Church. *The white Horſe* is taken in this ſence in the nineteenth Chapter of this Propheſie; where our Lord Jeſus being upon his white Horſe, beareth down all his Enemies before him: For who is able to reſiſt his word, and the Miniſtery of it?

In the firſt Chapter of the Propheſie of *Zachary*, our Lord Jeſus purpoſing to build

up

up his Church, being in a very ruinous estate after the captivity, is brought in by the Prophet on horse-back, both for the reedifying of his Church, and also for the punishment of the Babilonians his Enemies, and the Enemies of his people. In the 45. Psalme the Church the Spouse saith thus to her beloved Husband Christ: *Gird thy sword upon thy thigh, O thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty ride on prosperously for the businesse of truth and of meeke righteousnesse, &c.* Psal. 45.

Now in all these places of the Scripture, wee doe plainely see, that when Christ goeth about either to preach his Gospel, or build up his Church, or to bee revenged of the Enemies thereof, he is brought in on horseback.

And this doth strongly confirme and warrant this Exposition, seeing it is not any imagined sence, or new device of mans braine, but such a sence as other places of Scripture will very fully beare out.

Moreover, if wee doe seriously consider, and deepely weigh the purpose and intendment of the holy Ghost in all this, it will not a little helpe and further this Exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time.

time to the end of the World. For this Propheſie ſerveth to *ſhew unto* John *the things that muſt ſhortly come to paſſe.*

Now, we all know by bleſſed experience, that the firſt eſtate of the Church did conſiſt in the preaching of the Goſpel by Chriſt and his Apoſtles: And therefore this muſt needes bee underſtood of that time and eſtate of the Church. For Jeſus Chriſt is he that ſitteth upon this white Horſe, that is, by the Miniſtery of his Goſpel he conquereth and ſubdueth the Nations under him.

There may be three reaſons alleadged why this Horſe is ſayd to bee of a white colour. Firſt, becauſe the Doctrine of the Goſpel which was preached by Chriſt and his Apoſtles, was pure and ſincere, being without all ſpots and blots of Errour and Hereſie. For the white colour in the Scripture doth ſignifie purity, ſincerity, innocency, joy, glory, and beauty.

Secondly, becauſe the Doctrine of Chriſt and his Apoſtles, was full of joy and comfort: As it is ſaid of *Samaria*, after *Philip* had ſet the Goſpel abroach there, that *there was great joy in that City.*

Thirdly, becauſe the Miniſtery of Chriſt and his Apoſtles, was very glorious and beau-

beautifull, as it is written: *How beautifull are the feet of them which bring the glad tidings of peace, &c.* And again. *With thy comely beauty ride on prosperously, for the businesse of truth, &c.* Psal. 45.

If any man demand a Reason of Christs sitting on horse-back, and riding forth on horse-back: I answer, that it doth fitly represent that marvelous swiftnesse wherewith the light of the Gospell should bee carried and spread not onely throughout all *Judea*, *Samaria*, and *Galile*, but also throughout all the Kingdomes of the world. For it is not a wonder, to consider how swiftly, and as it were on horse-back, and also how far over the Heathen Nations, within a few yeares after Christs ascention, the doctrine of the Gospell was Preached, and of multitudes imbraced? He rode forth indeed prosperously and swiftly upon this white Horse, even the Ministery of the Gospell, for the businesse of truth, and of meek righteousnesse, and his right hand wrought fearfull things, as saith the Psalmist.

Moreover, it is here said, that *Jesus Christ hath a bow in his hand.* and in the 25. Psalme from whence it seemeth all these phrases and speeches are borrowed, he is said to have

ſharpe arrowes in his hand, whereby he pierceth the heart of his enemies.

Now his bow and arrowes do ſignifie the piercing power of the Goſpell whereby the World hath been ſubdued unto Chriſt. For, all the arrowes of the Goſpell which Chriſt ſhooteth out of his bow, which is even the tongue of his Miniſters, doe ſtick in the hearts of men, yea they pierce into all the ſecret parts of the ſoule. For the Miniſtery of the Goſpel *is lively, and mighty in operation, ſharper then any two edged ſword, and entreth through, even unto the dividing aſunder of the ſoul and the ſpirit, of the joynts, and the marrow, and is a diſcerner of the thoughts, and the intents of the heart*, Heb. 4.

Here is yet further mention made of a Crowne which was given unto Chriſt, and that *he went forth conquering that he might overcome*.

This Crowne ſignifieth the victory which he getteth over the world with his bow and arrowes. For the Pſalmiſt ſaith: *by thy ſharpe arrowes in the hearts of the Kings enemies, the people ſhall fall under thee*.

Wee read in the ſecond of the Acts of the Apoſtles, that 3000. of the Kings enemies were at once ſhot thorow with this bow,

and

and theſe arrowes, and did fall under him. We read of many other, at other times, and in other places. For the Apoſtle ſaith plainly, that *the weapons of our warfare are not carnall, but ſpirituall, mighty through God to caſt down holds, caſt down the imaginations, and every high thing that is exalted againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* 2 Cor. 10.

Thus we ſee how Chriſt and his Apoſtles, and all their true ſucceſſors, riding upon this white Horſe, which is the Miniſtery of the Goſpel, have gone over all the world conquering and overcomming.

I am not ignorant that ſome do expound this otherwiſe: but my purpoſe is not to meddle with other mens opinions and judgements, but to ſet downe that which God hath given to me to ſee, and which in mine owne conſcience and perſwaſion, I ſuppoſe, to be the truth, referring all to the judgement of the Church, and ſuch therein as are indued with the ſpirit of God. For, *the ſpirit of the Prophets, is ſubject to the Prophets.* And be it knowne unto all men, that my cheife indeavours throughout this whole booke, ſhall be to ſeek the ſenſe that is, and

not the ſence that is not: to meddle only with truth, and let falſhood go.

Verſ. 3. *And when he had opened the ſecond ſeale, I heard the ſecond Beaſt ſay, Come and ſee.*

As before at the opening of the firſt Seale, ſo now againe, at the opening of the ſecond Seale, *John* is called upon by another Angell to give attention: and ſo afterwards at the opening of the third and fourth Seal. Wherein wee may obſerve the heavineſſe and drowſineſſe of mans nature in all heavenly things, which is evermore ready to ſink and fall aſleepe, except it be awaked by many means, and ſtirred up by ſpeciall grace.

Verſ. 4. *And there went out another horſe that was red, and power was given to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.*

This red Horſe repreſenteth the cruell perſecution and bloody Warres which followed the preaching of the Goſpel. For the red colour in the Scripture doth note blood, cruelty, and Wars. The Rider upon this Horſe is the Divell himſelfe: for who but hee and his inſtruments delight in blood, perſecution, and Warres? Hee hath

power

power given him to take peace from the earth (for hee could have no power, except it were given him:) and to this purpose a great sword was given him, ro murther and kill withall.

And all this is to be understood of the state of the Church under the tenne great persecutions, raised up against it by the persecuting Emperours, *Domitian Trajanus*, *Nero*, *Antonius*, *Decius*, *Diocletian*, *Maxentius*, *Licinius*, and other cruell Tyrants, even untill the time of *Constantine* the Great. Stories doe report, that these cruel Persecutors did in a most savage and horrible manner, torture, torment, and shed the blood of innumerable multitudes of Gods people. So that as the first estate of the Church, under the preaching of the Gospel, was joyfull, and peaceable: So this second estate of the Church, under such outragious persecutions was troublesome and tragicall; and yet for all that, in the middest of all these swords, blood, and flames of persecution, the Church did still prevaile and encrease. For *the blood of the Martyrs is the seede of the Gospel.* And the Church oftentimes being sowne in blood, yet springeth up, and groweth in blood. And as for the

cruell and blood-sucking Emperours, which could not indure the light of the Gospell, but strove by tyranny to suppresse it; the just God which taketh vengeance of all iniquity, and especially of the persecution of his children, was even with them well enough: for he gave them over, some to be slaine in the wars, some to be tortured with horrible diseases, some to be poysoned, some to be murthered, and some to murther themselves. Thus did God the avenger shew himself from Heaven, as the stories report, and pay home to the full these blood-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all Nations.

Verse 5. *And when he had opened the third Seale, I heard the third beast say, Come and see. Then I beheld, and lo a black horse, and he that sate on him had ballances in his hand, &c.*

By the black horse, famine and dearth is signified: for the black colour is a mournfull and sad colour: and what maketh men more pensive, and sad, then famine, and extream hunger? For it is a thing untolerable: and therefore the holy Ghost saith. *Lam. 4. 9. they be better that are killed with the sword then*

they that dye of famine. He that ſitteth on this horſe, hath a ballance in his hand, which ſignifieth great penury and ſcarſity of all things, but eſpecially of victuall; inſomuch, that men muſt be pittanced and ſtinted in their victualls, and their bread and drinke muſt be delivered out by weight and meaſure, as it fareth in ſtrait and ſore ſieges of Cities, when victualls wax ſcarce. This is it that God threatneth in *Levit.* 26. and *Ezec.* 45. *That he would breake the ſtaffe of bread, and that ten women ſhould bake in one oven, and deliver bread by meaſure.* Verſ. 6.

Now to declare the grievouſneſſe of this famine, a voice commeth from the Throne and from the Angels, that *a meaſure of wheat ſhould be for a penny, and three meaſures of barley for a penny*: the meaſure here ſpoken of, is a Chenix, which ſome Writers ſay, was ſo much as would ſerve a man for bread-corne for one day. And the Romane penny under *Domitian* was alwayes ſeven pence of our money. And at that time the labouring man did work for a penny a day, which would doe little more then buy him bread-corne, how then ſhould his wife and children doe? Where as it is ſaid: *Wine and Oyle hurt thou not.* I take that it ſhould ra-

ther bee tranſlated, *In Wine and Oyle thou ſhalt not do unjuſtly:* as the word will beare it. And the ſenſe is, that in the ſtate of corn and victuall, they ſhall deale conſcionably and mercifully, not ſelling at the higeſt, but rather at the loweſt rate now in the times of extream ſcarcity.

Now all this is to be underſtood of that moſt grievous famine, which we read to have been about the yeare of our Lord, 31 6. and ſundry times afterward And all this for the contempt of the Goſpell preached by Chriſt and his Apoſtles upon the white horſe; and the murdering of Gods Saints, by him upon the red Horſe, and his inſtruments. So grievous and fearfull a thing is the contempt of the Goſpell, and the perſecuting of the Saints. And God did moſt juſtly cauſe the world to ſmart for it, and make them with ſorrow enough to feele the puniſhment of the Goſpel rejected.

Verſ. 7. *And when he had opened the fourth Seale, I heard the voice of the fourth Beaſt ſay: Come and ſee.*

Verſ. 8. *And I looked, and behold a pale horſe, and his name that ſate on him was Death, and hell followed after him, &c.*

This pale horſe ſignifieth the Peſtilence and

and other contagious diſeaſes, which God moſt juſtly brought upon the world for the contempt of the Goſpell, and the murthering of Chriſt and his Apoſtles. And as I noted before out of the Scriptures, that when God commeth either in mercy or judgement, he is ſaid to come on horſe-back, note his expedition and ſwiftneſſe, both in the one and the other: ſo as before, Chriſt is upon the white Horſe, the Divell upon the red Horſe, famine upon the black horſe: ſo here *death and hell are ſaid to be upon the pale Horſe.* for Peſtilence and death maketh men looke pale: but being dead, he ſaith Hell followed. For aſſuredly Hell doth alwaies follow the death of the body, excepting thoſe onely whom Chriſt hath delivered from hel and damnation by the power of his death.

Thus then it is; the red Horſe with bloud, the black horſe with famine, the pale Horſe with Peſtilence, have power given over the fourth part of men, to murther, kill, and ſlay, as all ſtories do ſhew, that for the rejecting of Chriſt and his Church and his Goſpell, theſe plagues were carried as it were on Horſe-back, over a great part of the world. Now as touching the famine and peſtilence which fell out upon the opening of

the

the third and fourth ſeales, they are to be referred unto thoſe times eſpecially, wherein the Hunnes, Goths and Vandals, and other barbarous Nations which were the waſters of the world did waſte and decay the Romane Empire both far and neare. Whereupon grew this famine, ſcarſity and peſtilence, and ſtrange diſeaſes here ſpoken of about ſome 3000 years after Chriſt, and ſomewhat more.

And when he had opened the fift Seale, I ſaw under the Alter, the ſoules of them that were killed for the word of God, and for the teſtimony which they maintained, &c.

Here is diſcovered the State of the Martyrs after this life, and the condition of the ſpirits of all juſt and perfect men. For whereas it might be demanded, What became of all thoſe heaps and multitudes of men which were ſlain for the teſtimony of Jeſus in the ten perſecutions? it is here anſwered, That they were under the Alter, *John in a viſion, ſeeth them under the Alter.* That is, under the mercifull protection of Chriſt in Heaven, Who for them and for us all, was made both Alter, Prieſt, and Sacrifice. This Alter, Chriſt, is afterwards called *the golden Alter, which is before the Throne of God.* Chap. 8. 3. So

then

then it is cleare, that the ſouls of the Maryrs were with Chriſt in glory. For he ſaith to his diſciples: *where I am there ſhal you be alſo*, Joh. 14 3. and in another place he ſaith, *Joh.* 12.32. *If I were lift up from the earth, I ſhould draw all men unto me*, that is *all beleevers*. Then it followeth that the ſoules of theſe juſt and righteous men were in Paradiſe, and in *Abrahams* boſome, which is the Port and Haven of ſalvation. For although the perſecuting Emperours, and other Tyrants of the earth had power to kill their bodies, yet had they no power over their ſouls, as our Lord Jeſus affirmeth.

Verſ. 10. *And they cryed with a loud voice, ſaying: how long, Lord, holy and true, doſt not thou judge and avenge our bloud on them that dwell upon the earth.*

Here we ſee plainly, that the ſouls of the Martyrs do very vehemently cry for vengeance upon theſe cruell Tyrants which ſhed their bloud. Moreovet they cry for it ſpeedily and ſeem to be impatient of delay. But it is to be obſerved, that they do not this in any hatred, or private deſire of revenge, in reſpect of any wrong or cruelty ſhewed to them; but in a very love and burning zeal of the Kingdom and glory of Chriſt, and whatſoever deſire

they

they have, it is wholly to that end. Wherefore they are heere under a figure brought in crying for vengeauce, rather to expreſſe what judgement of God tarrieth for the cruel Perſecutors, then to ſhew what mind they beare towards them. For it is indeed their cauſe that cryeth for vengeance, And as *Abels* blood; ſo their blood cryeth aloud in the eares of the Lord of Hoſts for revenge.

Moreover, we may not imagine or gather out of this loud crying of the Martyrs in Heaven, that they have any diſturbance, impatience, diſquietneſſe, or any diſcontentment there. But this they doe in a fervent deſire of that fullnſſee of glory, which they aſſuredly hope for, and looke for in conſummation of all things, when both their ſoules and bodies ſhall be joyned together.

Verſ. 11. *And long white robes were given unto every one. and it was ſaid unto them, That they ſhould reſt for a little ſeaſon untill their fellow ſervants and their brethren which ſhould bee killed even as they were, were fulfilled.*

Theſe white robes doe ſignifie that honour, glory, and dignity, whereunto not only the Martyrs, but alſo all other faithfull believers are advanced in the chambers of peace: for

for ſo white Robes are to bee underſtood in ſundry other places of this booke. And this doth plainely prove, that the Martyrs were now in glory with Chriſt.

Now as concerning the anſwer to their complaint and cry, it was this that they ſhould bee content, and have patience for a little ſeaſon, (for the time remaining to the end of the World, was but as a day with God, and as a moment in compariſon of eternity:) and the reaſon of the delay is yeelded, which is this; that there were numbers of others, their brethren in the World, which ſhould be martyred and ſlaine for the truth, as well as they under the great Antichriſt of *Rome*, and the bloody Turke, at and upon the opening of the ſeventh ſeale. And therefore in conſideration that the moſt wiſe God hath decreed and fore-determined with himſelfe in moſt ſecret and hid counſell, to bring multitudes of others to glory by the ſame way and meanes that themſelves were brought, that therefore in the meane time, being ſo ſhort a time, they ſhould reſt ſatisfied and contented. And heere by the way, we ſee what ſtayeth the comming of Chriſt unto judgement; namely this, that the number of the Martyrs and Saints, and all ſuch

ſuch as he hath choſen unto life, are not yet accompliſhed.

Verſ. 12. 13. 14. *And behold when he opened the ſixt Seale, and lo, there was a great Earthquake, and the Sun was as black as ſack-cloth of haire, and the Moone was like blood.*

And the ſtars of Heaven fell unto the earth, as a fig-tree caſteth her green figs, when it is ſhaken of a mighty wind.

And Heaven departed away as a ſcrole when it is rolled, and every Mountain and Iſle were moved out of their place.

Upon the opening of the ſixth Seale, very dolefull and fearfull things doe follow: As earthquakes, the darkening of the Sunne, the obſcurity of the Moone, the falling of the ſtars, the rolling together of the Heavens, the removing of Mountaines and Iſles out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the earth, which are all things very terrible, and fearfull to behold: and all theſe do repreſent and figure out unto us the moſt fearfull tokens of Gods high diſpleaſure and moſt heavy indignation againſt the wicked World. Very grievous things fell out upon the opening of the ſecond, third, and fourth Seales: but they are far more gric-

grievous which follow upon the opening of this sixt Seale: for this sixt Seale containeth an agravation and increase of all the former judgements. For now after the cry of the Martyrs for vengeance, God the avenger of the bloud of the Righteous doth shew himselfe from Heaven, and declare his wrath in more fearefull manner then before, even to the great astonishment of all the creatures in Heaven and earth. So horrible a thing is the shedding of the bloud of the Christians. For now we see plainly, that God heareth the cryes of his Martyrs, and commeth as a Gyant, or an armed man to take vengeance of all their enemies, for *Precious in the sight of the Lord is the death of his Saints*, Ps. 116. 15. and he is much moved with the cry of their blood as here we see. And therefore now threatneth to hold a generall Assize, wherein he will make inquisition after bloud, and arraigne and condemne all suth as are found guilty thereof: according as the persecuting Emperours, and many others did finde and feele by wofull experience. For if God be angry but a little, who may indure it?

Now although the Stories do report, that in those dayes, which was above 300 yeares after Christ, there were many great and fear-

fearfull Earth-quakes in divers nations and Cities of the world: yet it is apparent that the Earth-quake here ſpoken of, cannot be taken literally, nor any of the reſt here mentioned. For there was never any time, neither is it mentioned in any Chronicle, that ever the Sunne was as black as Sackecloth of haire; or the Moone turned into bloud, or the Stars fell from Heaven, or the Heavens rolled together like a ſcrole; or that mountaines and Iſlands were moved out of their places. Therefore of neceſſity all this muſt be underſtood metaphoracally; that is, that God did in ſo ſtrange and fearfull a manner manifeſt his wrath from Heaven by tumults, commotions, ſeditions, and alterations of Kingdomes, as if theſe things of the Sunne, Moone, and Stars, had been viſibly repreſented to the eye. An Earth-quake in this booke, and other bookes alſo of the Scriptures, doth by a borrowed ſpeech ſignifie commotions of Common-wealths, troubles, tumults, uproars, and great alterations of States and Kingdomes. The darkning of the Sunne, Moone, and Stars, and rolling together of the Heavens, do by a metaphor in the Scripture, ſignifie the wrath of God; which they being not able to endure,

are

are ſaid here to bluſh at, to cover themſelves, to hide themſelves, to be aſhamed of themſelves, to remove out of their places, no more to do their Office, &c. For as birds do hide themſelves, and thruſt their heads into buſhes, when the Eagle commeth abroad: And as all the Beaſts of the Forreſt doe tremble and couch in their dennes, when the Lyon roareth: And as the Subject doth hide himſelfe, and dare not ſhew his head, with whom the King is diſpleaſed; ſo here it is ſaid, that the whole earth doth tremble, and all the Celeſtiall creatures are amazed and confounded with beholding the angry face of of God againſt the world, inſomuch that they do as it were draw a canopy over them, hide themſelves under a cloud, and ſurceaſe to do their Offices.

The darkening of the Sun and the Moon, is taken in this ſenſe in the ſecond of *Joel*, and alſo in the ſecond Chapter of the Acts of the Apoſtles. For there God promiſing and foretelling, that in the laſt dayes he would abundantly powre forth of his ſpirit upon all fleſh (which is to be underſtood of the plentifull preaching of the Goſpell in the Apoſtles time, and the abundance of grace that was given with the ſame) addeth that

for the contempt of so great grace and mercy, he would shew wonders in Heaven above and tokens in the earth beneath. Bloud and fire, and the vapour of smoke; the Sunne shall be turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come, the meaning of the Prophet is, as *Peter* also doth expound it that God from Heaven will shew such apparent signes of his wrath against the world, that men should be no lesse amazed, then if the whole order of nature were inverted. And this was performed, when as the Jewes for the contempt of Christ and his Gospell, were most miserably destroyed by the Romanes.

Even so here, under the opening of the sixt Seale God doth threaten, that for the murthering of his Sonne Christ, and his Apostles, and innumerable Christians, he would bring strange judgements, and extraordinary calamities upon the world, according as all stories do shew, that those times were full of bloodsheds, commotions, famine, Pestilence and miseries of all sorts. I am not ignorant, that the darkening of the Sun and Moone, and the falling of the Stars from Heaven, are sometimes in this book put for

the

the obscurity and corruption of pure doctrine, and the falling away of the Pastors of the Church from their sincerity and zeale. But in this place the circumstances will not beare that sence: First, because here the darkning of the Sunne and Moone, &c. is joyned with an Earth-quake, the rolling together of the Heavens, and the moving of Mountaines and Ilands, out of their places; which argueth a most horrible confusion of all things. Secondly, because afterward in the eight Chap. he doth of purpose speake of the corrupting of pure doctrine, and the falling away of the Ministers, referring it to that Chapter, as his proper place. Thirdly, because the Kings and Captaines of the earth here immediately mentioned, would never have been cast into any such perplexeties and horrours upon any corruption of doctrine and the Ministery, as here we reade of. For commonly men are not any whit touched or moved with that, or such like things. Last of all, because the scope and drift of the holy Ghost, under the opening of this sixt Seale is to describe corporall, not spirituall; visible, not invisible judgments. For hee doth orderly and of purpose handle them in the next Chapter.

Now, whereas it is sayd in the last three verses, 15. 16. 17. that *the Kings of the earth, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themselves in dennes, and amongst the Rocks of the Mountaines, and sayd to the Rocks and Mountaines, Fall on us, &c.* the sence and meaning of all is this, that these visible judgements should bee so horrible and extraordinary, that all sorts of men then living upon the face of the earth, should even wish themselves buried quick, or that they might runne into a mouse-hole, or awger-hole, to hide themselves from the wrath of the Lambe. For being both outwardly terrified with the sensible judgements, and inwardly griped and tormented with the fury of their owne consciences, they are at no hand able to endure it.

CHAP. VII.

THis Chapter doth wholly appertaine unto the opening of the sixth seale. It sheweth generally, how God in the middest of all the broyles which happened under the opening of the sixth seale, yet did preserve his owne Church, and mercifully

fully provided for his owne people.

This seventh Chapter may very fitly bee divided into three parts.

First, it sheweth, that as God did most fearefully punish the World with visible and sensible Judgements, as wee have heard before: So now hee would set upon them with invisible and spirituall plagues, which are of all other most grievous and intollerable.

Secondly, it sheweth the state and condition of the Church Militant heere on Earth, as before was shewed under the opening of the fifth Seale, the state of the Church triumphant in the Heavens; namely that it is sealed and set in safety from all dangers, *v.* 2. 3. 4. *&c.*

Thirdly, it sheweth the blessed and happy estate of all Gods elect, and their fervent praises and zealous worshippe of God, who thus mercifully did provide for their security in the middest of greatest perils, and extremities, *verſ.* 10. 11. *&c.*

Vers. 1. *And after that I saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the windes should not blow on the earth, neither on the sea, neither on any green tree.*

Theſe foure Angels are Angels of darknes, or foure Devills; which is proved by this reaſon, that they hold the foure windes from blowing on the Earth: that is, ſtop the courſe of the Goſpel, which is a ſpirituall plague.

They are ſayd to ſtand upon the foure corners of the Earth, becauſe power was given not to plague ſome one or two Countries, but the Univerſall World, both Eaſt, Weſt, North, and South.

The blowing of the windes doth very fitly repreſent the preaching of the Goſpel, and that heavenly inſpiration and breathing of the Holy Ghoſt which goeth with it. Winde is ſo taken *John* 3. where our Lord Jeſus ſaith, *The winde bloweth where it liſteth, &c. So is every man that is borne of the Spirit.* And againe in the fourth of the *Canticl.* in theſe words; *Ariſe O North, and come O South, and blow on my Garden, that the ſpices thereof may flow out.* Where it plainely appeareth, that the Church craveth the inſpiration of the Spirit, that her fruits may abound: For what can be meant by thoſe winds which ſhe wiſheth to blow upon her Garden, but the breathings of Gods Spirit and Word? It followeth then, that if the blowing of the winds in the Scriptures doe ſignifie

the breathing of Gods grace, and holy Spirit, that the ſtopping of the winds by a reaſon of the contraries, doth here ſignifie the ſtopping of the ſame, and the deprivation of all heavenly bleſſings. So that it is cleare, that a ſpirituall plague is here repreſented, which alſo is the more apparent, becauſe here is ſuch a *Proviſo* and care had for the Churches ſafety, that it might not be infected with this ſpirituall contagion. Now all this doth plainly fore-propheſie, not only the ſtopping of the courſe of the Goſpell, but even the utter taking of it away from the World for their great contempt thereof, and the horrible murthering and maſſacring of all the true profeſſors of it: according as it came to paſſe afterward in the prevailing firſt of Hereſies, and afterward of the Popiſh and Mahometiſh Religion, as in the two next Chapters following ſhall plainely appeare.

Verſ. 2. 3. *And I ſaw another Angel come up from the Eaſt, which had the Seale of the living God, and he cryed with a loud voice to the foure Angels, to whom power was given to hurt the earth and ſea, ſaying: Hurt ye not the earth, neither the ſea, neither the trees till we have ſealed the Servants of God in their foreheads.*

This Angell is Jeſus Chriſt, who by the Prophet is called *the Angell of the Covenant*. That Angels doe repreſent and ſuſtaine the perſon of Chriſt their head, is ſo common and uſuall a thing in the Scripture, that I ſhall not need to ſtay in it.

That this Angell is Chriſt, it doth plainly appeare by the things heere attributed unto him, which can agree to no other. Firſt, in that hee hath the Seale of the living God (which is the ſpirit of adoption) to ſet upon all the elect, for hee is the onely keeper of this great Seale, and this privy Seale, hee onely hath authority, to ſet it upon whom he will.

Secondly, becauſe he is ſaid *to come up from the Eaſt*; that hee is the onely Sun of righteouſneſſe which ariſeth upon his Church every morning, and with his bright beames expelleth all darkeneſſe from it: According to that of *Zacharias* in his Propheticall Song: *Through the tender mercy of our God, the day ſpring from on high hath viſited us*, Luke 1.78.

Thirdly, becauſe he holdeth a ſoveraignety and command over the Divels: for hee chargeth them heere to ſtay their hands from doing any hurt, till he had provided for his elect.

Whereas

Verſ. 2. Whereas it is ſaid, *that power was given theſe Divels to hurt the earth, the Sea and trees*: that is, the number of Reprobates, wee may note, that the Divels have no abſolute power, but onely by permiſſion; as appeareth in this, that they could neither touch *Job*, Job 1. nor enter into the herd of Swine without licene.

Verſ. 3. Whereas it is ſaid, *Till we have ſealed the Servants of our God in their foreheads*, it doth plainly ſhew that the puniſhment of the wicked are deferred till proviſion bee made for the Elect. *The flood came not upon the old World, till* Noah *and his Family were received into the Arke. The Angels deſtroyed not* Sodom *till* Lot *was ſet in ſafety. The plaguing Angell ſpared the firſt borne of* Egypt, *till the poſts of the Iſraelits houſes were ſprinckled with the blood of the Paſchall Lambe. The ſix Angels ſent to deſtroy* Jeruſalem, *are charged to ſtay the execution, till the Servants of God were marked in their foreheads*, Ezec. 9.

All theſe examples doe manifeſtly declare what tender care the Lord in all Ages hath had of his owne people, that they might bee delivered and ſet in ſafety in the midſt of all extremities. Even ſo heere wee ſee that

God

God is very carefull, that his owne children might not be infected with thoſe damnable hereſies which now already upon the ſtopping of the courſe of the Goſpell began to be hatched, and afterwards did ſpring and grow up in the Church, both thick and threefold.

Verſ. 4. *And I heard the number of them that were ſealed, and there were ſealed an hundred forty and four thouſand of all the Tribes of the children of* Iſrael: *of the Tribe of* Judah *were ſealed twelve thouſand, &c.*

Now *John* heareth the number of them that were ſealed; and he reckoneth up the whole Church militant, conſiſting both of the Jewes and Gentiles, he ſaith, that *of the Church of the Jewes there were ſealed* 144000. Wherein he putteth a certaine number for an uncertaine, and a definite number therewithall alſo for an indefinite; for his meaning is not that there were juſt ſo many, and neither more nor leſſe ſealed: but this number doth ariſe of 12 times 12 in that he ſaith, *of every Tribe twelve thouſand*: for twelve times 12 thouſand, make an hundred forty and foure thouſand. Neither yet may we thinke, that of every Tribe there were an equall number ſealed, not moe nor leſſe of

one

one Tribe then another, but this number of twelve, is uſed as the perfect and full number; in as much as the Church of the Jewes was founded upon the twelve Patriarkes: unto whith our Saviour had reſpect, when for to gather the diſperſed and loſt ſheepe of the houſe of Iſrael, he choſe twelve Apoſtles.

Now heere wee are to obſerve, that notwithſtanding the horrible perſecutions and calamities which fell out upon the opening of foure of the Seales, yet God had his Church even of ths Jewes, which in the judgement of reaſon, a man would have thought long ere now, had been utterly extinct and aboliſhed. But the Apoſtle ſaith, Rom. 11. *God hath not caſt off his people which he had choſen*; that is, utterly caſt them off.

It is therefore a moſt ſure and certaine poſition in Divinity, that God hath alwayes his; that is in all ages, in all times, in all places, in all Countries, even in the midſt of all troubles, and flames of perſecution, yet God hath his hid and inviſible Church even upon the face of the Earth. As it was in the dayes of *Elias*. As was in Chriſts time, when 1 Kin. 19. 18. *the Shepheard was ſmitten, and the ſheep ſcattered.* And as it was in the days of the great Antichriſt, as afterward wee ſhall ſee.

More-

Moreover it is to bee obſerved, that in the enumeration of the 12 Tribes, the Tribe of *Dan* is left out, and the Tribe of *Levi* taken in. The cauſe of the omiſſion and skipping of the Tribe of *Dan*, was their continuance in Idolatry from the time of the Judges, (at what time they firſt fell into it) even unto the Captivity. This Tribe is alſo omitted in the Catalogue of the Tribes mentioned 1 *Chron.* chap. 2. 3. 4. 5. 6. 7. Then the reaſon of this omiſſion is firſt their unworthineſſe: and ſecondly, that there might bee a place and roomth for the Tribe of *Levi* to be taken in: which in this Catalogue for ſingular reaſon, and a ſpeciall myſtery might not be omitted. For, although the Tribe of *Levi* had no portion or inheritance amongſt the other Tribes in the earthly *Canaan*; and now the Prieſthood being transferred unto Chriſt, the Holy Ghoſt doth expreſly affirme that the Tribe of *Levi*, as well as others hath his part and portion in the heavenly inheritance, and the Celeſtiall *Canaan*.

V. 9. 10. *After theſe things, I beheld, and lo, a great multitude which no man can number, of all Nations, and Kindreds, and people, and tongues, ſtood before the Throne, and before the*

Lambe

Lambe, clothed with long White Robes, and Palmes in their hands; and they cryed with a loud voice, saying, Salvation commeth of God, &c.

This is to bee understood of the Church of the Gentiles, and they are sayd to be *an innumerable multitude of all Countries and Nations.* For although the Church of God in respect of the Reprobates is very small, and as an handfull upon the face of the earth; yet in it selfe simply considered, it is very great and large: for even out of *Adams* curſed race, God hath choſen many thouſands to life. And heere ſtill wee are to obſerve the great goodneſſe and mercy of God, that notwithſtanding former perſecutions, and the great blindneſſe which afterward did invade the Church in the prevailing errors and hereſies: yet *John* heareth and ſeeth ſuch an huge number ſealed up to ſalvation, through Chriſt, both of the Jewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Jewes, are heere ſaid *to have long white Robes,* in token of their purity and innocency; *and Palmes in their hands,* in ſigne of their victory over the world, fleſh and the Devill. For Palmes in ancient time were enſignes and badges of victory.

After

Verſ. 10. 11. 12. After this, is ſet down how the whole Church of the Gentiles doe praiſe and worſhip God freely, acknowledging ſalvation to be only of him through Chriſt. And all the Angels of heaven do applaud, ſubſcribe and ſay *Amen* to the ſame, as we have heard before in the fourth Chapter.

The foure beaſts are heere mentioned againe, whereby is meant the Angels, both becauſe they are ſayd to have wings, Chapter 4. which agreeth to none but Angels, *Eſay* 6. and alſo becauſe they are expreſly named and interpreted to bee the Cherubins *Ezec.* 10.

If any man muſe why the Angels ſhou'd bee called Beaſts; let him be reſolved with theſe foure reaſons; firſt becauſe they are compared to Beaſts before, as the Lyon, Calfe, &c. Secondly, *Ezec* 1. becauſe *Ezekiel* called them ſo, in as much as they draw Gods Chariot of Triumph. Thirdly, becauſe the Prophet *Zachary* compareth them to red, ſpeckled, & white Horſes, *Zach.* 1 8. Fourthly, becauſe the ſame Prophet calleth them Gods Coach-horſes, and the multitudes and ſocieties of them, hee calleth Gods Chariots, which came out of two Mountaines of braſſe: that is, they went forth at his decree (which ſtand-

ſtandeth as faſt, and unremovable as a Mountaine of braſſe, to comfort and deliver his Church out of the Captivity of *Babylon*, and alſo to ſuccour and helpe the remnant which were behind in *Judea*. Now in the Prophets, theſe Chariots, and Chariot-horſes are ſaid to carry the Almighty moſt ſwiftly throughout all the world. And therefore in *Zachary* it is ſaid of the Angels: *Theſe are they which go thorow the whole world.* Zach. 1.10. In *Ezechiel* it is ſaid, *that the beaſts ran and returned like lightning*, Ezech. 1.14. v.7. And again, *that they ſparkled like the appearance of bright braſſe and, the wheels of Gods Chariots were moved with inconceiveable ſwiftnes, even as faſt as the Angels did flye.* Let theſe Reaſons and Scriptures then ſatisfie us touching this, that the Angels are called beaſts. After all this one of the 24. Elders asked *John* what they were, and from whence they came. v. 13. which were thus arrayed in long white Robes. Which queſtion is asked of the Elder, not as being ignorant thereof; but to ſtir up *John*, being ignorant to inquire of the matter, that he might inſtruct him therein. And therefore when *John* confeſſed his ignorance, deſiring to be inſtructed therein, the Elder telleth him the whole matter; namely, *that*

they

they were such as were come out of great tribulation. For none can enter into life but through many afflictions, as the Apostle saith, *v.* 14. After this again, the militant and visible Church is described and set forth, not according to their present state, but according to that which is to come; for they are here spoken of, *v.* 15. 16. as if they were already in the possession of Heaven, and that for the infallible certainty and assurance thereof. Therefore the Apostle saith, that *even already they do sit together in heavenly places.* And here they are said *to be in the presence of the Throne of God, &c. to hunger and thirst no more, &c.* v. 16. 17. to have *all tears wiped from their eyes, and to be led by the Lamb unto the Fountain of living waters.* All which do very plainly and plentifully expresse that infinite glory, and endlesse felicity which is prepared for all the true and faithfull worshippers of God. Many good lessons and observations might be gathered out of all this: But I do of purpose omit them, because in this work I do chiefly and almost altogether aime at interpretation, therein also studying brevity, soundnesse, and plainenesse.

CHAP.

CHAP. VIII.

WEE have heard out of the ſeventh Chapter, how the Divels and their inſtruments the Romane Emperours, did ſtoppe the courſe of the Goſpell. Now in this Chapter we are to heare the wofull effects of the ſtopping thereof, which was the ſpringing up, and prevailing of manifold errours and hereſies in the World. So that the principall ſcope and drift of this Chapter is to ſhew, that God for the contempt of his Goſpell, and great indignities offred to the true Profeſſours thereof, did give up the World to blindneſſe, to errour, to ſuperſtition and hereſie: And as the Apoſtle ſaith, *Becauſe they received not the love of the truth, therefore God ſent them ſtrong deluſions, that they ſhould believe in lyes.* 2 Theſſ. 2. For as before we have heard how the world was moſt fearefully puniſhed with externall plagues and judgements: So here we are to underſtand how the ſame was puniſhed with judgements ſpirituall and internall, as formerly hath beene ſaid upon the ſtopping of the foure windes. For although that ſpirituall plague was very great, yet theſe

a

ſpirituall plagues, which follow upon the opening of the ſeventh Seale, are far greater. For now we are to heare and underſtand, not onely of the errours and hereſies, whereby a way and paſſage was made by degrees, as it were by certaine ſtaires, for Antichriſt to climbe up into his curſed chaire, and to take poſſeſſion thereof; but alſo we are to underſtand of his very tyranny and Kingdome it ſelfe, and alſo of the Kingdome of the Turke, and the laſt judgement. For the things contained under the opening of ſeventh Seale, do reach unto the end of the world. For the booke ſealed with ſeven Seales, containeth all the whole matters which were to be revealed.

This Chapter containeth foure principall things, as it were the foure parts thereof.

Verſ. 1,2,3,4,5,6,*&c.* Firſt, the reverent attention and ſilence, with admiration which was in the Church at and upon the comming forth of this moſt horrible vengeance.

Secondly, before the execution of theſe moſt execrable plagues, the Church is remembred and ſet in ſafety with all her Children, by her great Mediatour Chriſt Jeſus.

Thirdly, the execution of this vengeance, which

which calleth forth at the blowing of the seven Trumpets by seven Angels.

Fourthly, the vengeance it selfe contained in the prevailing of errour and heresie: the falling away of the Pastors of the Church, and the universall darkenesse that followed thereupon.

And when he had opened the seventh Seale there was silence in Heaven about halfe an houre.

By Heaven in this place hee meaneth not the Kingdome of glory after this life: but by Heaven is meant the Church heere upon Earth: as it is so taken, Chap. 12 Verse 1. and Chap. 14. Verse 2. There may bee three reasons yeelded, why the Church is called heaven.

First, because the birth thereof is from heaven; for *it is borne of God.*

Secondly, because the inheritance thereof is from Heaven, and therefore is called, *The inheritance of the Saints.*

Thirdly, because *the conversation thereof is in Heaven*, as the Apostle saith.

To this may bee added, that our Lord Jesus in his Gospel doth so often call his visible Church *the Kingdome of Heaven* by a *Trope*, because CHRIST beginneth

his raigne in the faithfull therein, whom afterward he translateth actually into the very Kingdome of glory. By silence here is meant the great attention of the Church, because great things were now at hand. For now upon the opening of the seventh Seale, far greater matters are threatned then any before; and therefore the Church doth listen unto them in deep silence, and as it were in horrour and trembling through admiration: for now there appeare such dreadfull judgements of God, to bee executed upon the earth, that all the heavenly company are astonished and amazed to behold it, and do as it were quake and tremble to thinke upon it. For as when heavy newes commeth downe from the Prince to be proclaimed in open markets, all good subjects doe listen and give eare with silence and trembling: so it fareth in this case. By halfe an houre, he meaneth that short time, wherein the minds of the godly were prepared, fitted and disposed, wisely to consider of these matters, and to make good use of them. I know right well, that this Verse is far otherwise interpreted of some. But I take this to bee most sound and simple, and best agreeing to all that followeth: for the next Verse is

joyned

joyned unto this by a conjunction copulative, to note a coherence of the matter, and to draw the sense together: for he saith,

Vers. 2. *And I saw seven Angels, which stood before God, and to them were given seven Trumpets.*

These seven Trumpets signifie that God would proceed against the world in a full hostility, and come against it as an open enemy unto battell, proclaiming open war against it, as it were with sound of Trumpet and Drum, setting up the flag of defiance against it. And hereupon groweth this silence and trembling in the Church, which only moved with the signes of Gods wrath, when as all others sit still in security, as the Prophet *Zachary* saith in a like case.

To stand in this place, signifieth to administer, as it is said of the Priests and Levites, that they stand before God, and before the Altar, that is, minister. So here the Angels do stand before God, as ready to administer and execute these Judgements. For they are ministring spirits, and here they do sound the alarum at the commandement of God. These Angels are propounded as seven in number, because it pleased God at once to powre downe his wrath upon the rebelli-

ous World, but at divers times, and by piece-meale. Whether these were good or bad Angels, it is not materiall to dispute, seeing God executeth his judgements, both by the one and the other, 2 Sam. 24. 16.

Moreover, it is specially to bee observed, that the blowing of these seven Trumpets, doe all belong to the opening of the seventh seale, are as it were the seven parts thereof; for the things which fall out upon the blowing of the seven Trumpets doe reach even unto the last judgement, as the Angell sweareth, Chap. 10. 6. 7.

V. 3. *Then another Angell came and stood before the altar, having a golden Censer, & much odours was given unto him, that he should offer with the prayers of all Saints upon the golden Altar, which is before the Throne.*

Wee heard before, that when the course of the Gospel was stopt by the Devill and his instruments, yet God was very carefull for the safety and sealing up of his owne servants: So likewise wee are now to hear of the like care and providence: for now, that errours and heresies were to bee sowne in the World, whereby many were corrupted: and that hee himselfe from Heaven doth proclaime open enmity against the despi-

sers

ſers of his Goſpell, by giving them up to blindneſſe and errour; hee doth double his care and providence to all his faithfull worſhippers. For here we do plainly ſee, that the Church hath a mediator, and that he which keepeth *Iſrael*, neither ſlumbreth nor ſleepeth. And therefore when the wrath of God doth moſt of all breake forth upon the world for the contempt of his graces, yet the Church is remembred, and ſet in ſafety with all her Children. For her prayers come up before God, and are accepted through the Mediator, and this is the ſence and drift of this third verſe.

By this Angell is meant Jeſus Chriſt, the Angell of the Covenant, as we have heard before, who is not an Angell by nature, but by office.

It is manifeſt that in the old Law there was a golden Alter, and a golden Cenſor on which the Prieſt did burne ſweet inſenſe before the Lord, which did figure the mediation of Chriſt, in whom the prayers of the Saints are accepted.

Now here the Holy Ghoſt alludeth to that ſacrificing Prieſt-hood of the old Teſtament, where incenſe was offred at the Alter, which now is the ſweet ſavour of the death

of Christ through whom both we and all our sacrifices are seasoned and sweetned.

Who therefore is this Angell but Christ? What are the sweet odours with the which the prayers of all Saints come before God, but the most sweet mediation of the Lord Jesus? what is meant by the smoake of the odours, which with the prayers of the Saints went up before God out of the Angels hand? Surely the sweet incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet incense of Christs mediation, wherewith our prayers are spiced and perfumed, that they might be as sweet smelling sacrifices in the Nostrils of God. For as as water cast into a fire raiseth a smoake, so the teares of the faithfull besprinkled in their prayers, make them as sweet incense acceptable to God through Christ. The summe of all is this, that in the middest of all these heresies, and those hellish troubles which should be raised up by the Pope and his Clergy, the Turke and his Armies, as in the next Chapter we shall see, the elect have their prayers heard for their preservation by the merits of Christ.

V. 5. *And the Angell took the Censor and filled*

to

led it with the fire of the Altar, and caſt it into the earth, and there were voices, and Trumpets, thundrings and lightnings, and earthquakes.

Heere we ſee how Jeſus Chriſt taketh the Cenſor, and filleth it with the fire of the Altar; that is, the gifts and graces of the Spirit: for ſo the fire of the Altar is taken in *Eſay*.

In this ſenſe it it is ſaid, that our Lord Jeſus ſhould baptize with fire and the holy Ghoſt, that is, the gifts and graces of the holy Ghoſt. In this ſenſe alſo the holy Ghoſt did reſt upon the Diſciples, in the likeneſſe of cloven tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghoſt is compared to fire, becauſe he burneth out our droſſe, purgeth the hearts of the faithfull, and ſetteth them on fire with the burning love and zeale of Gods glory. So then it followeth, that as before there was proviſion had for the ſafety of the Church by her Mediatour, ſo here many heavenly gifts and graces are beſtowed upon her. For Chriſt caſteth this fire of the Altar upon the Earth; that is upon his dwelling in the earth.

Here

Hereupon it is ſaid, that there were voyces and thundring, &c. that is all manner of broyles, tumults, uproares, ſlaughters, and diviſions. For after the Goſpell was ſounded forth in the Church by the power of the holy Ghoſt, the Divell is diſturbed, and the World moleſted. And hence ſpring all theſe broyles and tumults, thundring and lightning, and we muſt look for ſuch ſtirres after the preaching of the Goſpell, whileſt there is a world and a Devill.

Therefore our Lord JESUS ſaith, *he came not to bring Peace into the earth, but fire and ſword, and to ſet a man at variance againſt his Father, and likewiſe the daughter againſt her mother, &c.* Mat. 10. 34. For diviſions and civill diſſentions do alwayes follow the preaching of the Goſpell, which thing is not yet ſimply in the nature of the Goſpell of peace, but accidentally through the frowardneſſe and corruption of mans nature, which will not yield unto it, but moſt ſtubbornly rebelleth againſt it.

V. 6. Then the ſeven Angels which had the ſeven Trumpets, prepared themſelves to blow.

Now beginneth this open Warre to bee proclaimed againſt the world for their great ungodlineſſe and rebellion againſt the truth.

So

V. 7. *So the first Angel blew the Trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all green grasse was burnt.*

It were absurd to imagine that any thing in this Verse is to bee taken literally: seeing the literall sence there was never any such matter. Therefore, of necessity it must bee expounded mystically, and allegorically. Therefore, by this haile and fire mingled with blood, is meant Errours and Heresies. For, as haile doth beate downe Corne, and destroy the fruits of the Earth; Fire doth consume, and blood doth corrupt and purifie: So false Doctrine and Heresie doth annoy, consume, and corrupt the soules of men. For it is sayd, that *all these things mingled together were cast upon the earth:* that is, the inhabitants of the earth, & the third part of the trees, that is, the numbers of men, or a very great part of the World was corrupted. For trees, in the Scripture signifie men: and *all green grasse was burnt:* Isa. 16. that is, the fresh fruits of grace did wither apace and dry up: for as Errour and Heresie did prevail, so truth and godlinesse did decay. All this hath relation to the Heresies of *Sabellius*,

Ma-

Manicheus, Marcion, Fotinus, Paulus Samosatenus, Nestorius, Novatus, Diodorus, Apolinaris, Pelagius, and many others; which about this time, being foure hundred yeares after Christ, began to spring up and grow apace.

And the second Angel blew the Trumpet and as it were a great Mountain burning with fire was cast into the sea, and the third part of the sea became blood.

Upon the blowing of the second Trumpet by the second Angell, here appeareth a great Mountaine burning with fire, whereby is meant some great and notable heresies, as that of *Arrius* which troubled and wasted the Church for the space of three hundred yeares, being greatly favoured of sundry Emperours, and other great Potentates in the Earth, by meanes whereof, it continued and overspred so long. Also this may be referred to other great and notable Arch-heresies, as that of *Donatus, Macedonius, Eutycheus, Valentinus*, and such like: which all are here compared to a mountaine for their hugenesse and greatnesse, and to a burning Mountaine, because the Church was almost burnt up thereby. For this word *Mountaine* is sometimes in the Scripture

put

put for any hinderance to true Religion, as is errour and hereſie. *Zach.* 4. 7. *Luke* 3. 5.

Therefore it is ſaid, that it *was caſt into the Sea*; that is, theſe great hereſies are caſt upon the World in Gods wrath and heavy indignation, for the ſea is put for the World: Chapter 4. Verſe 6. Chapter 13. Verſe 1. Chapter 12. Verſe laſt; for as the Sea is full of Rocks, ſands, ſirts, waves, ſtormes, and tempeſts, ſo it fareth with this preſent evill World.

Moreover, it is ſaid that the third part of the Sea became bloud; that is, all *Europe*, or ſome great part of the World was corrupted and infected with theſe great hereſies. And he ſaith in the next verſe, that *the third part of the ſhips were deſtroyed:* v. 9. that is, a great number of mariners, and ſhip-maſters, as well as land men were infected with theſe hereſies, and dyed of them, and in them.

Verſ. 10. *Then the third Angell blew the Trumpet, and there fell a great Star from heaven, burning like a Torch, and it fell into the third part of the Rivers, and into the Fountains of waters,*

Starres in this Booke are put for the Miniſters of the Goſpell, as wee have heard out

of

of the firſt Chapter and the reaſons why. Then followeth that the falling of this Star from Heaven, doth moſt fitly ſignifie and ſet forth the declining and fall of the Paſtors of the Church, and their corrupting of the true Doctrine: which is meant by the freſh Rivers and pure Fountaines into which it fell. This Starre hath its name of the Elect: For it is called *Wormwood*: becauſe through the fall of it, the ſweet waters into which it fell, were turned into bitterneſſe, and men dyed of them; that is the doctrine was corrupted, which turned to the deſtruction of many.

Verſ. 12. *And the fourth Angel blew the Trumpet, and the third part of the Sunne was ſmitten, and the third part of the Moon, and the third part of the Starr; ſo that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and Starres, doth ſignifie that great darkeneſſe which was brought upon the Church by ſuch teachers as did dayly more and more degenerate.

Three things are generally to bee obſerved in the blowing of theſe firſt foure Trumpets. Firſt, that the plagues heere mentioned, are ſpecially to bee underſtood of ſpirituall plagues.

Secondly,

Secondly, that there is a progreſſion from leſſer to greater in the plagues.

Thirdly, that in every one there is mentioned, but a third part deſtroyed; which plainly ſheweth, that although the Church was greatly annoyed and peſtred with theſe errours and hereſies, yet it was not deſtroyed and brought to utter deſolation: for the full ſetting up of Antichriſt was not yet come. All theſe errours and hereſies which were caſt upon the world, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were by ſtirrops) hoiſt and help him up into his curſed Chaire.

By the ſtories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold Hereſies which ſprung up in the Church after the firſt three hundred yeares, eſpecially after the death of *Conſtantine* the Great, who procured peace to the Church, deſtroyed idolatry, and ſet up true Religion in his dayes.

Now after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantius*, *Iulianus*, *Arcadius*, *Honorius* and many other wicked Emperours ſucceeded, by whoſe meanes all things in the Church

grew

grew worse and worse; yet this one thing is to be observed, that all truth of Religion was not utterly extinct and put out, till the full loosing of Satan; which was a thousand years after Christ, as we shall plainly see when we come to the twentieth Chapter, concerning the binding of Satan for a thousand yeares. For sure it is, that the maine principles and grounds of Religion, continued in the Church till the full loosing of Satan; which was about the time of *Silvester* the second that Monster, as afterward we shall heare.

But now in the meane time, we see what heresies sprung up, what corruption grew and increased more and more, what darknesse began to over-spread a third part of the world: and these things grew worse and worse, even till by these meanes the great Antichrist came to be possessed of his cursed seat and sea of *Rome*, which was about some 600 years after Christ.

Vers. 13. *And I biheld, and heard one Angell flying in the midst of heaven, saying with a lond voyce: Woe, Woe to the Inhabitants of the earth, because of the sounds to come of the three Angels which were yet to blow the Trumpets.*

Be-

Becauſe the judgements which were to bee executed hereafter, upon the blowing of the next three Trumpets, were far more dreadfull and terrible then any were before; therefore here is a ſpeciall Angell or Meſſenger of God, ſent of purpoſe to give warning thereof, and to proclaime openly in the Church, three fearefull woes, which ſhould come upon the Inhabitants of the Earth; that is, all earthly minded men; as Worldlings, Papiſts, and Atheiſts; at ſuch time as the next three Angels ſhould blow the Trumpets.

The firſt of theſe three great woes, is to be underſtood of the Papacy. The ſecond of Turciſme. The third of the laſt judgement. As if he ſhould have ſaid: Woe unto the World, becauſe of Popery. Woe unto the World, becauſe of Turciſme. Woe unto the World, becauſe of the laſt Judgement. Woe unto the World for Popery, becauſe thereby men ſhould be puniſhed in their ſoules. Woe unto the World for Turciſme, becauſe thereby thouſands ſhould be murthered in their bodies by the Turkiſh Armies. Woe unto the World, becauſe of the laſt Judgement, for thereby all worldlings ſhould be plagued both in body and

ſeale in Hell fire for evermore.

Since then theſe three laſt Plagues which were to come upon the World, are more fearefull and terrible then any of the other foure, no marvell though here is ſent of purpoſe a ſpeciall Meſſenger to give Intelligence thereof, that every man might looke to himſelfe, ſeeing ſuch great dangers were at hand. And for this cauſe alſo it is ſayd before, that there was ſilence in the Church for the ſpace of halfe an houre.

CHAP. IX.

THE principall ſcope and drift of this Chapter is to paint out both the Pope and his Clergy, and alſo the Kingdome of the Turke, and his cruell Armies. For having already ſet downe how a way and paſſage was made for the Pope to climbe up into his curſed Chaire, by the prevailing of hereſies, the falling away of the Paſtors of the Church, and the great overſpreading of darkeneſſe and ignorance: Now he cometh to deſcribe the Pope in his full heighth and greateſt exaltation, being now univerſall Biſhoppe, and in full poſſeſſion of his Seat and Sea of *Rome*, which was about ſome ſix hundred

dred yeares after CHRIST, as formerly hath been shewed. At what time Pope *Boniface* obtained of the Emperour *Phocas*, that Murderer, which slew his Master *Mauritius* the Emperour, that the Bishop of *Rome* should be called the Universall Bishop, and the Church of *Rome*, the Head of all Churches.

This ninth Chapter may very fitly bee divided into two parts: [*in the first 12. verses*] The first is a lively description of the Pope himselfe, his Kingdome, and his Clergy. The second is a description of the Kingdome of the Turke, and his most savage Armies: so that this Chapter is a full opening of the first two great woes mentioned before, concerning the Papacy and Turcisme.

Vers. 2. *And the fifth Angel blew the Trumpet, and I saw a star which fell from Heaven, & to him was given the key of the bottomlesse pit.*

Warning was given before, that when this fifth Angel should blow the Trumpet, a most fearefull woe should come upon the World, surpassing all that went before; which is the setting up of Antichrist in his pride; that man of sinne, that Sonne of Perdition.

The Pope is heere compared to a Starre,

as well as other godly Miniſters in this booke, becauſe the Biſhops of *Rome* at the firſt were godly and excellent men; for amongſt the firſt thirty of them, there were ſome Martyrs. But it is here ſayd that now this Star was fallen from Heaven unto the Earth; that is, the Biſhops of *Rome* were greatly degenerated and fallen cleane away from heavenly things to earthly: for they declined from time to time, and grew worſe and worſe, ſo far as to become the great Antichriſt.

But ſome man may ſay, Why may not this Star falling from Heaven upon the Earth, be underſtood of other Paſtors falling from the truth, as well as the Pope, as it is taken in the former Chapter, and in the twelfth Chapter and the fourth verſe? I anſwer, that the circumſtances will not here beare it. Therefore to perſwade every honeſt mans conſcience, that this muſt needs be underſtood of the Pope in his pride, let us give eare to theſe three reaſons following.

Firſt, we are to conſider, that the maine drift of the holy Ghoſt in the opening of the ſeven Seals, and blowing of the ſeven Trumpets, is to lay out the ſtate of the Church in all ages, till the comming of Chriſt. Further,

we

we are diligently to observe; that the things contained under the opening of the seventh Seale (whereof the blowing of the seven Trumpets are as it were parts; and do all belong unto it) doe stretch even to the end of the world; so as there is no strange accident, or any wofull condition of the Church in any age, but it is set forth in the opening of these Seales, and blowing of these Trumpets. But the Papacy was a state of the Church, and that most wofull and lamentable; therefore it is described under the opening of the Seales, and blowing of these Trumpets. But it is not described under the opening of any other seale, or blowing of any other Trumpet: Therefore of necessity it must bee referred to this seaventh Seale, and the fifth Trumpet: And this is my first Reason. If any man object, that the Pope and his Kingdome are most lively described in the Chapters from the twelfth to the last: I answer, that all those Chapters belong to a new vision wherein something propounded under the opening of the seven Seales are more fully opened and expounded. But this I say, that in the second vision, the whole estate of the Church in every age is laid open, even untill the last judgement: and

therefore when the seventh Angel here doth blow the seventh Trumpet, immediately followeth the last Judgement: as appeareth, Chap. 10. v. 6. & chap. 11. v. 15, 16.

My second reason is drawne from the course and consideration of times: for the great prevailing of errors and heresies mentioned before, which made way for Antichrist, was from the first 300. yeares, untill the 600. yeare, and so forward. But now immediately upon this great increase of errour and darknesse, commeth the description of a speciall star fallen from Heaven at this time, which was about 600. yeares after Christ. and therefore it must needs be understood of the Pope. And this is my second reason.

My third and last reason, is drawn from the description of the Pope and his Clergy, in the first eleven verses of this Chapter. For he is so lively described and painted out in particulars, that all men that know him, or ever heard of him, must needs say it is he. For this description here set down by the holy Ghost, can fitly agree to none other.

The Papists themselves doe confesse, that this Star here mentioned, must needs bee understood of some Arch-heretick and full wisely, forsooth, they apply it to *Luther* and

Calvin

Calvin. But we affirme, that it is to be understood of the Pope: For was there ever any such Arch-heriticke as he *which opposeth and exalteth himselfe against all that is called God*, and against all Imperiall powers, as the Apostle saith? but now let us proceed to the description of him.

First, he is sayd to have the key of the bottomlesse pit, which agreeth well to the Pope: for hee hath power given him to open Hell gates, to let in thousands thither: but no power to open Heaven gates, to let in any thither: for he furthereth many to hell, none to Heaven. He doth indeed falsely challenge to himselfe the keyes of the Kingdome of Heaven, to let in and shut out at his pleasure. But here we see the holy Ghost doth attribute no such power unto him, but onely telleth us, that his power and jurisdiction is in Hell, and over Hell; and as for Heaven, he hath nothing to do with it. It were needlesse to shew how this *Metaphor* of keyes is taken for power and jurisdiction in the Scriptures, as hath beene proved before, Chap. 1. v. 18. and as needlesse to prove that by the bottomlesse pit, is here meant hell, as appeareth, Chap. 11. verse 7. Chap. 20. v. 1.

And he opened the bottomlesse pit, and there arose

arose the smoke of the pit, as the smoke of a great furnace, and the Sun and the Aire were darkned by the smoke of the pit.

Here we see how the Pope openeth Hell gates with his Key, and a most horrible, grosse and stinking smoke ascended up into the aire presently upon it, insomuch that both the Sun and the Aire were darkned with it. Which all is to be understood of that spirituall darknesse, ignorance, superstition and Idolatry, wherewith the whole Church was overspred, after the great Antichrist came to the possession of his accursed Chaire, and was in his pride and height, ruling and raigning over the Kings of the earth. For then indeed the Sunne was darkned and eclipsed, that is the light of the Gospell was almost cleane put out. For that which is spoken here of the darkening of the Aire and the Sun, is to be understood of a greater and more generall darknesse, then that which was mentioned in the former Chapter, wherein but a third part of the World was darkened. But now the Antichrist invadeth the Church, all is overspread with grosse and palpable darknesse, all is as darke as Pitch: no man can see wherr he is, or which way he goeth. For the whole Aire is

filled

filled with this thick ſmoke, which came out of hell pit.

And there came out of the ſmoke Locuſts upon the earth, and unto them was given power, as the Scorpions of the earth have power.

By theſe Locuſts is meant the Popes Clergy, as Monks, Abbots, Friers, Prieſts, Shavelings, and ſuch like vermine; which are therefore compared to Locuſts, becauſe they waſt and deſtroy the Church, even as Locuſts deſtroy the fruits of the earth. For both Hiſtoriographers, and travellers do affirme, that whole fields of green Corne new come up, have been waſted and eaten up in one night as bare as the earth, by ſwarmes of Locuſts in the Eaſt-countries. For in thoſe parts of the world, multitudes of this little vermine are to bee found: even ſo the Popiſh Clergy conſumeth and devoureth all greene things in the Church.

Moreover, it is to be noted, that theſe Locuſts came out of the ſmoke of the pit; that is, they were bred out of it: for Monkes, Fryers, Prieſts, and ſuch like Caterpillers, were bred of ignorance, error, hereſie, ſuperſtition, and the very ſmoke of hell: for from hell they came, and to hell they will. They are deſcended of the black horſe of Hell;

and

and thither they will returne.

Moreover, it is ſaid, that power was given them to ſting like Scorpions. For whom have they not ſtung with their moſt venomous ſtings? I meane theſe damnable errours, and diveliſh devices. Whom have they not wounded with their corrupt doctrine and diveliſh Authority? They are the ſorreſt ſoule-ſtingers that ever the World had, who have left their venomous ſtings in the ſoules of thouſand thouſands, wherewith they have been poyſoned and ſtung to death.

Verſ. 4. *And it was commanded that they ſhould not hurt the graſſe of the earth, neither any green thing, neither any tree, but only thoſe which have not the ſeale of God in their foreheads.*

It may bee demanded what became of the Church when as the whole earth was full of theſe crawling and ſtinking Locuſts. This queſtion is now here anſwered: to wit, that theſe Locuſts are charged and commanded, that they ſhould not hurt any of the Elect: for this woe and this plague extendeth no further, then to the inhabitants of the earth, as we heard before. Their power is limitted onely to the Reprobate, they have nothing to do with Gods choſen people. And

here

here againe we ſee what great care God hath for his in the midſt of the greateſt dangers, as hath beene twice noted before, Chapter 7. Chap. 8. For now Antichriſt raigning in his full pride, yet his Elect are preſerved in the midſt of theſe Scorpion-Locuſts, flying about their eares like ſwarmes of Hornets, not one of them is ſtung to death. Chriſts little flock is alwayes defended and ſet in ſafety.

Verſ. 5. *And to them was commaund, that they ſhould not hurt them, but that they ſhould be vexed five monthes, and that their pain ſhould be as the paine that commeth of a Scorpion when he hath ſtung a man.*

Some write, that ſuch as are ſtung of a Scorpion do not dye forthwith, but have a lingring paine, wherewith they are miſerably vexed three or foure dayes before they dye of it. Now unto this lingring pain is this ſpirituall ſtinging compared: for theſe Locuſts are commanded of God, that they ſhould not kill the very Reprobates outright, and at once, but torment them with a lingring death for the ſpace of five months, that is 500 years: for ſo long did the Papacy continue in his height and pride, full ſtrength and vertue, and ſo long did the Pope and his Clergy ſting men with lingring and Scorpion-like pain.

There-

Verſe 6. *Therefore in thoſe dayes ſhall men ſeek death and ſhall not finde it, and ſhall deſire to dye, and death ſhall fly from them.*

This verſe doth ſhew, that all Papiſts being thus ſtung and tormented in their conſciences with this lingring paine of Popiſh doctrine, ſhall wiſh themſelves out of the world, and buried quicke, that they might be rid of their ſpirituall ſtinging, and helliſh torments which they had in their conſcience. For the Popiſh doctrine hath no ſound comfort in it, it leaveth men in deſperation, in ſickneſſe, and upon their death-beds. For alas, what comfort can a poore diſtreſſed conſcience have in Popes pardons, indulgences, Maſſes, Dirgies, Merits, Works, Pilgrimages, Purgatory, Croſſes, Crucifixes, *Agnus Dei's*, and ſuch like traſh and trumpery? Theſe alas are too weake remedies, for any ſpirituall diſeaſes: they are not ſufficient to procure pardon at Gods hand for any ſinne. Alas the poore blinde Papiſts did know and feele that they were vile ſinners: they knew they muſt come to judgement: they knew that the reward of ſinne was death, even the ſecond death: they knew all this full well, and therefore had horrible convulſions in their conſciences, and knew not

not how to winde out of them. For the doctrine of free justification in the blood of Christ was hid from them, they knew it not; and therefore all assurance of Gods favour, all peace of conscience, and all joy in the holy Ghost was utterly taken from them; and therefore many of them dyed in most desperate and uncomfortable manner. And for this cause it is here said, that they sought death, and desired to be rid out of the world one way or another: for a tormented conscience, who can beare it? It is a kinde of hell torment.

Vers. 7. 8. *And the forme of the Locusts was like unto horses prepared unto battell, and on their heads were as it were, Crownes like unto Gold, and their faces were like the faces of men.*

And they had haire as the haire of women: and their teeth were as the teeth of Lyons.

Hitherto we have heard of the pedigree and poysoned stings of these vile Locusts, and how they vexed the inhabitants of the earth all the time of the great Antichrist. Now wee are to understand of their forme and likenesse: for the spirit of God doth here paint them out in their colours, that all men may discerne them, and beware of them. First, it is said that they were like unto

to horſes prepared unto battell: that is, they were as ſtrong and fierce as barred Horſes, to ruſh and runne upon all ſuch as ſhould but once mute or mutter againſt them, or their Authority: Moreover, they have Crownes of gold upon their heads, which ſheweth and ſignifieth that they were the Conquerours of the Earth, and Lords of the World, and who but they? For in thoſe dayes no man, nay no Lord or King, durſt quitch againſt a Monke, a Frier, or a pild Prieſt: For if any did, they were ſure to ſmart for it. They had alſo faces like the faces of men; that is, they ſet faire faces upon matters, and pretended great devotion in Religion, flattering the people, and making them believe that they could give them pardon of all their ſinnes, and bring them to Heaven; when as in very truth, for their bellies, and for their gaine, they had cunningly ſmooth with the Nobles, the Rich, and the Mighty, ſetting faire faces upon their proceedings: and as Saint *Peter* ſaith, *Through covetouſneſſe with faigned words, they made Merchandiſe of mens ſoules*, and did cloſely winde themſelves into the hearts of the ſimple people, by their fawning inſinuations, being in very deed moſt notable flatterers and hypocrites. They had

had haire as the haire of women, that is, they were altogether effeminate, being given to delicacy, luſt and wontonneſſe; they were drowned in Whoredome and all kinde of beaſtlineſſe, being a ſhole of moſt filthy Villains. Their teeth were as the teeth of Lyons, to catch and ſnatch at all they could come by. They devoured all the fat merſels every where, they got the Church Livings into their hands: They firſt made Impropriations: They incroached upon temporall mens Lands: They ſwallowed up all every where. If we looke upon the Abbies, Prieries and Nunneries, wee may eaſily judge what teeth they had. Moreover, it is ſayd they had Habbergions like to the Habbergions of Iron; that is, they were ſo ſtrongly armed with the defence and countenance of the Pope, that no ſecular power durſt once quitch againſt them. Their wings were like the ſound of Chariots, when many Horſes runne unto battell: That is, with flattering noiſe, and terrible threatnings, they ſtrove to uphold their Kingdome. Alſo in Churches and Pulpits, they make a roaring noiſe, and take on terribly to maintaine their abominable Idolatry: They had tailes like unto Scorpions; and there were ſtings in their tailes.

For

For with their poysoned Doctrine and stinging authority, like Adders and Snakes, they stung many to death. Moreover power was given them to hurt men five months, that is, all the time of Antichrists raigne, as before hath been shewed.

Vers. 10.11. *They have a King over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is* Abbaddon, *and in Greeke he is* Apollyon; *that is, destroying.*

As the Fowles have a King over them, which is the Eagle; and the Beasts, the Lyon; and mortall Men some Chiefe Governour, under whose protection and subjection they live: so here these hellish Locusts are said to have a King over them, which is the Angell of the bottomlesse pit: that is, the Divell or the Pope, which you will, under whose Ensigne they fight, and under whose defence they live. Their Kings name in Hebrew is called *Abbaddon*, and in Greek *Apollyon*. The words are both of one signification, that is, destroying: for both the Divell himselfe, and his Vicar the Pope, are destroyers and wasters of the Church of God.

One woe is past, and behold yet two woes come after this.

Woe have heard at large what this first

woe

Woe is, namely, the plague of the World by the Pope and his Clergy. Now wee are to heare of the ſecond woe, which is the moſt huge and murthering Army of the Turkes: wherein the third part of men were ſlaine. Some doe expound this ſecond woe of the Kingdome of Antichriſt and his Armies, but that it is not ſo, may appeare by theſe Reaſons following.

Firſt, the Angell denouncing woe, woe, woe, denounceth three ſeverall woes, and therefore it is ſaid: *One woe is paſt and behold yet two woes come after this.* It followeth then that this is a diſtinct and ſeverall woe from the former, and therefore cannot be the ſame.

Secondly, this woe containeth ſpecially a bodily ſlaughter of the third part of the world, and of the wicked Reprobates: but the firſt woe was ſpecially a plague of mens ſoules as we have heard, and therefore this cannot be the ſame with the firſt.

Thirdly, we are to underſtand that this booke deſcribeth all the greateſt calamities and plagues that ſhould come upon the world in any age after Chriſt, and therefore we may juſtly think that the Kingdome of the Turkes is not left out, ſeeing it was one of the greateſt plagues that ever came upon the World.

But the Kingdome of the Turks is deſcribed in no other part of this Revelation, and therefore muſt of neceſſity be here deſcribed.

Verſ. 13. 14. *Then the ſixt Angel blew the Trumpet, and I heard a voice from the four corners of the golden Alter, which is before God,*

Saying to the ſixt Angel which blew the Trumpet, looſe the foure Angels which are bound in the great river Euphrates.

Now we are come to the deſcription of the ſecond woe, which followeth upon the blowing of the ſixt Trumpet, by the ſixth Angell And firſt of all he ſaith, *He heard a voyce from the foure corners of the golden Altar.* By the golden *Alter*, is meant Chriſt, as before hath been ſhewed, with the reaſons thereof. From this Alter the voyce commeth to the *Angell which blew the ſixth Trumpet*, Chap 8. 3. that we might know it is the voyce of the mighty God, and the commandement of our Lord Jeſus. The voice commandeth the ſixth Angell to *looſe the foure Angels which are bound in the great river Euphrates.* By theſe foure Angels which are thus bound at *Euphrates*, is meant many Divells or Angels of darkneſſe, as we have heard before, Chapter 7. Verſe 1. Their *binding* ſignifieth their reſtraint

ſtraint, by which they were held back from doing that miſchiefe which they deſired to doe. Their *loosing* ſignifieth, that power was given them to performe that which they wiſhed.

They are ſaid *to be foure in number*, becauſe they ſhould raiſe an horrible plague in foure corners of the Earth, both Eaſt, Weſt, North, and South. The ſenſe is, that the Divells have yet farther and greater ſcope given them to plague and deſtroy the inhabitants of the Earth. Theſe Divels had exceeding great power in the Kingdome of Antichriſt, but they are unſatiable in miſchiefe, and ſo after a ſort lye bound till they have their deſire. The place where they lye bound is *Euphrates*, wherein is a myſtery, for *Euphrates* literally taken, is a great River, which ran ſo nigh the City *Babylon* in *Chaldea*, that it was a mighty defence unto it, ſo that the City could not be taken, untill they had layd ſiege unto it, cut out trenches, and driven the water another way. Now for the myſtery, it is this: *Rome* in this booke is calld *Babylon*, by a metaphor, and after the ſame manner, the great River *Euphrates*, as we ſhall ſee afterward ch. 16. ſignifieth the power, wealth, and authority

which that City *Rome*, even this Westerne *Babel* hath to defend it selfe. Then it followeth that in this power, authority, and strength of *Rome*, the Devils lye bound, for they waited through the power of *Rome*, to work yet far greater mischiefe, and therefore are said to be bound so long as they were restrained. The mischiefe which they plotted and purposed to bring to passe by the Authority and power of *Rome*, was the hatching and bringing forth of the Mahometish Religion, which in very deed did spring from the darkenesse of *Rome*, as from his proper root and originall cause.

The Devils did fore-see that out of the superstitions and Idolatries of *Rome*, defended by their great power and authority, Mahometish Religion might very well bee framed, and therefore not being content to plague the West part of the World with Popery and Idolatry, they doe greedily desire also to plague the East part of the World, with the false Religion of *Mahomet*. They are not satisfied with plagueing and poysoning of *Europe* with abominable Idolatries, except also they plague and infect all *Asia* and *Africa* with the Turkes most execrable Religion; so insatiable are

the

the Devils in working miſchiefe. Now in the meane time they thinke themſelves too much ſtraightned, bound and tyed up in *Rome*, and Romiſh Religion, except they may be looſed; and proceed further to overſpread the whole world with all impieties and horrible abominations. A man would thinke that when the Devill had prevailed ſo far, as to place Antichriſt in his curſed Chaire, and to breed the ſwarmes of Locuſts out of the ſmoake of Hell, they might have been ſatisfied: for then as we ſay, Hell ſeemed to be broke looſe. But yet all this cannot ſatisfie the unſatiable Devill, but they will have the Religion of *Mahomet* eſtabliſhed to poyſon and plague all the Eaſt parts of the world in their ſoules: and alſo they will have the moſt huge, cruell, and ſavage Armies of the Turkes raiſed up to murther and maſſacre millions of men in their bodies, in the weſt part of the World, as preſently we ſhall heare. Now till all this be effected, they are ſaid to lye bound at *Rome*. But here we ſee that this ſixth Angell hath a preciſe commandement from JESUS CHRIST, to looſe theſe Devils which lay bound at the great River *Euphrates*, that they might plague the whole world far

and neare, at their pleasure: so now all the Divells of Hell are let loose, and let us heare what followeth.

Verſ. 15. *And the foure Angels were loosed, which were prepared at an houre, at a day, at a month, and a yeare, to slay the third part of men.*

Now the Divels being loosed and unbound by a speciall commandement from Christ, were in a readinesse to execute their mischiefe. This ascending by degrees from a short time unto longer and longer: *From an houre to a day &c.* doth signifie that as the Divels were prest, and at hand at an houres warning, as we say, to put in practice whatsoever they had plotted; so they were as forward to continue the same, *from an houre to a day, from a day to a month, and from a month to a yeare*, that is, from time to time, untill the date of their commission was out, for their time was limited, and their commission bounded, as afterward wee shall see, and this is our comfort, that both the Papacy is limited to five months, and the Turcisme to houres, dayes, months, and yeares. The divers power is limited, though it griveth them full sore: They cannot do what they list, they cannot

continue so long as they would.

Vers. 16. *And the number of Horse-men of war were twenty thousand times ten thousand, for I heard the number of them.*

Now, upon the loosing of these Divells, here followeth the description of a most horrible plague which they raised up; and it is a huge Army, a murthering Army, an Army in number exceeding great; for he saith, *They were twenty thousand times ten thousand*; that is, two hundred millions, or two hundred thousand thousands. But we may not think that this Army was ever all at one time, or in any one age, but here are the Armies of many ages reckoned up, and the full plague of many yeares set forth. How could Saint *John* number such an Army, may some man say? He answereth this doubt, and saith, *He heard the number of them*. He did not number them; but the number was told him.

Moreover, it is to be noted, that as this Army did exceed in number, so also in terrour and strength, and therefore they are said to be all horsemen. For an Army of horsemen are both more strong and more terrible, than any Army of footmen.

V. 17. *And thus I saw the horses in a vision,*

and them that sate on them having fiery Habergions, and of Jacinth, and of Brimstone, and the heads of the horses, were as the heads of Lions, out of their mouthes went forth fire and smoake, and Brimstone.

Here is the description of the horse-men and horses as they appeared to *John* in a vision. First, touching the horse-men, it is said that they were very well armed with *Habergions*, that is Coates of Male, Corslets, or Curets, *and that of a fiery colour, and of the colour of Jacinth*; that is of smoake, as appeareth in the last clause of this verse, and also *of the colour of Brimstone*. For as horse-men in compleat Armour were wont to weare in their Breast plates and Targets, certaine Ensignes and colours, whereby they might bee made terrible to their enemies: So these Turkish Warriours and horse-men doe hold out their colours of fire, smoake, and Brimstone, as it were Flags of defiance against the whole world, threatning present death to all that should withstand them, or as if they meant to spit fire and flame at them, or to choake them with smoake and Brimstone, and then burne them up with fire and Brimstone. All this their Colours and Ensignes in their Breast plates and Habbergions did portend,

tend. Now as concerning Horſes, no doubt they were as fierce as the Horſemen. They were great Lances, they had *heads like Lions*; that is, they were full of ſtomack and fiercenesse, *and out of their mouthes went forth fire, and ſmoake, and Brimſtone*, v. 18. that is, they had the ſame colours and enſignes upon them that Riders had.

Of theſe three was the third part of men killed, that is, of the fire, and of the ſmoake, and of the Brimſtone which came out of their mouthes.

Here is ſet downe the great ſlaughters and maſſacres, which theſe Martiall horſe-men and Turkiſh Armies made throughout the moſt part of *Europe*. For he ſaith, *the third part of men*, that is, great numbers in *Europe were ſlain by the fire, the ſmoake, and the Brimſtone, which came out of their mouthes*: that is, by their bloudy cruelty, and barbarous immanity, ſome being murthered in their bodies by cruell death, and others violently drawne to the wicked Religion of *Mahomet*. For partly by externall violence, and partly by a ſubtle ſhew of Religion and devotion, they deſtroyed thouſands both in their ſoules and bodies. And therefore it is ſaid, verſe 19. *Their power is in their mouthes, and in*

their tailes, for their tailes were like unto Serpents, and had heads wherewith they hurt. But for the better underſtanding of theſe things, I think it not amiſſe a little to open and lay forth the riſing up, and increaſing of the power of the Turk.

About the year of our Lord 591. was *Mahomet* borne in a certaine village of *Arabia*, called *Itrarix*, for ſo Hiſtories doe report. This *Mahomet* by fraud and coozenege grew into great credit and fame among the ſeditious Arabians and Ægyptians, inſomuch that they made him a Captaine over them, to war againſt the Perſians.

After this he maried a rich wife, and by that meanes he wonne the hearts of many with gifts in the dayes of *Heraclius* the Emperour, which was in the yeare of our Lord 623. he grew to be very mighty. After this he fained himſelfe to be a Prophet, and ſaid that he had viſions and Revelations, and talked with Angels. And ſo by the helpe of *Sergius* a Monke, he framed a new worſhip and Religion, a patched part out of the old Teſtament, partly from the Papiſts and partly from the Heathen. He raigned nine yeares, and ſo he dyed.

After him ſucceeded in the Kingdome of the

the Sarazens *Ebubizar*, who raigned two yeares. *Haumar* who raigned twelve yeares. *Muhavias*, who raigned twenty foure years. All theſe made great War againſt the Perſians, and ſundry other Nations, and overcame them; and ſet up the Religion of *Mahomet* amongſt them, and ſo the Kingdome of the Sarazens grew mighty: But in proceſſe of time the Kingdome of the Turkes grew great, and the Kingdome of the Sarazens diminiſhed. Within a ſhort time after this, the Tartarians a barbarous people, waxed ſtrong, & made war againſt the Turks, and prevailed greatly for a time. But about the yeare of our Lord 1300. the Empire of the Tartarians was overthrowne, and the Empire of the Turkes did flouriſh more then ever before: for now came the greateſt monſters, and moſt Savage and cruell tyrants of all. The firſt of them was *Ottomanus*. The ſecond *Bajazethes*. The third *Amurathes*. Theſe made bloody Wars againſt the Chriſtians, I mean the Papiſts in Europe, and enlarged the Turkes dominions very far.

They did from time to time ſo cruelly murther and maſſacre the inhabitants of the Weſt, with their huge and bloody Armies

mies; that at laſt both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almoſt all the Potentates in *Europe* did joyne together to make war againſt the Turkes, ſo huge, heavy huge Armies, but yet could not prevaile; ſo ſtrong were the Turkes, ſo huge and dreadfull were their Armies: Then we ſee that verified which here was foretold, to wit, *That the monſtrous armies of the Turkes with their horſes and horſemen, ſhould ſlay the third part of men*; that is, the Idolaters in *Europe*, by heaps and infinite numbers. To ſet downe the particular battels betwixt the Turkes and the Chriſtians in *Europe*, and their horrible bloud-ſhedding, would require a Volume: but this which I have breifly ſet downe, may ſerve to give ſome light unto it, and may ſuffice for the underſtanding of this Text. Now it is ſaid in the next Verſe, that notwithſtanding this heavy hand of God which was upon the Papiſts in *Europe*, and theſe fearfull judgements and maſſacres, they repented not of their Idolatries, but waxed worſe, and worſe: for no Judgements, no plagues can make the Wicked any whit the better; as we ſee in the examples

amples of *Pharaoh* and *Saul*. And here it is ſaid, That *the remnant of men which were killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip devils, and idols of gold and ſilver, and of braſſe, and of ſtone, and of wood, which neither can ſee, nor hear, nor goe. Alſo they repented not of their murther, and of their ſorcery, neither of their fornication, nor of theft.* And thus we ſee how the Devills which were bound at *Euphrates*, being let looſe upon the World, in the wrath and juſt judgement of God did fearfully plague both the Turkes in their Soules, and the Papiſts in their bodies. The one with falſe Religion, the other with bloudy ſwords: and ſo was the deſire of the Devill fully ſatisfied.

CHAP. X.

HAving opened and expounded the two firſt woes which fell out upon the blowing of the fifth and ſixth Trumpet, containing the two great plagues of Popery and Turciſme, wherewith the World was puniſhed many hundred yeares: now in this Chapter we are to heare of good newes, and great comfort after ſo much ſorrow. For here

here Jeſus Chriſt commeth downe from heaven to deliver his poore afflicted Church, and to be revenged of all his cruell enemies. For now before the third and laſt woe, containing the greateſt plague of all upon the World, which is the laſt judgement: wherein the wicked ſhall be tormented in hell fire for ever, both in body and ſoule; I ſay, before the blowing of the ſeventh Trumpet, by the ſeventh Angell, of which we ſhall heare in the next Chapter. Now in the meane time is ſhewed in this Chapter, what care God had for his little flocke, which no doubt were hid in thoſe dayes, and did not appeare, and yet were ſcattered in corners, even in the middeſt of the darkneſſe of Popery, and the moſt furious and helliſh rage of the Turkiſh Armies; and therefore the principall ſcope and drift of this Chapter, is to ſhew how the Goſpell ſhould be preached in many Kingdomes, now after this generall darkneſſe, for diſcovery and overthrow, both of Popery and Turciſme; and to ſhew what ſhould fall out in the Church now in the middle time, before the ſeventh and laſt Trumpet blow: for then commeth the laſt Judgement, as the Angell ſweareth in this Chapter, verſe 6.

This

This Chapter doth contain foure principall parts.

Verſ. 1. The firſt is a deſcription of Chriſt and his glory.

Verſ. 2. The ſecond ſheweth how the Goſpell ſhould be preached in many Nations and Kingdomes by the Miniſters of this laſt age, whereby all adverſary power ſhould be overthrown.

Verſ. 6, 7. The third is a watch-word given to the World by Chriſt, that when the ſeventh Angell ſhould blow the Trumpet, the World ſhould end.

Verſ. 9, 10, 11. The laſt doth ſhew how all faithfull Preachers being called and authorized by Chriſt, ſhould travell, and take paine in the ſtudy of the knowledge of Gods Book, and afterward ſhould publiſh the knowledge thereof far and near.

V. 1. *And I ſaw another mighty Angel come downe from heaven, clothed with a cloud, and the Rain-bow upon his head, and his face was as the Sun, and his feet as pillars of braſſe.*

This Angell of might is Chriſt, as appeareth by the deſcription of him, and all the conſequents following; for he is ſaid to be *clothed with a cloud*, Mat. 24. which ſignifieth his great glory and Majeſty: *For he ſhall come*

in

the clouds of heaven to Judge the world; that is, with great pomp and glory. *The Rain bow was upon his head*, which signifieth the covenant of Peace with his Church, as before, Chap 4. v.3. *His face Was as the Sunne*, which signifieth comfort and deliverance to his Church, and the dispelling of all the smoake of the bottomlesse Pit, as the Sunne scattereth and driveth away the thick mists.

His feet are pillars of brasse, which signifieth that hee should treade downe all his enemies under his feet, both Pope and Turke. *For he must raigne till he have destroyed them all.* 1 Cor. 19. The Pope a long time kept all the Kings of *Europe* in awe. The Locusts were of great power. The Turkes prevailed exceedingly: But what are they all to this mighty and glorious Angel Christ? what is their power to withstand him? What can *Abaddon* the King of the Locusts doe against this mighty King of *Sion*? What can the Turkes most terrible Horses, and Horsemen doe against this Angel which sitteth upon the white Horse? Alas, alas, they are able to doe nothing. They must all bee trodden downe under his feet of brasse.

V. 1. *And he had in his hand a little book open, and hee put his right foot upon the Sea, and his left upon the earth.* This

This little Booke ſignifieth the Bible.

It is called little in reſpect of the great and huge volumes of Popiſh bookes, though in it ſelfe it be large.

It is ſaid to be open that all men might looke into it, becauſe it had beene ſhut a long time before, even during all the time of the darkning of the Sunne and Aire, by the ſmoke which came out of the bottomleſſe pit. But although it was long ſhut up in the time of Popery, and lay buried in a ſtrange tongue: yet now it is opened, and publickly preached unto all the ſervants of God. And all this no doubt is to be underſtood of *Luthers* time, and all the times ever ſince the Goſpel was ſpread abroad after the great darkeneſſe. For ſome hundred yeares ago it was hard to finde an Engliſh Bible, but now God be thanked, there are thouſands to be found in the hands of Gods people. And therefore the things here propheſied of, are fulfilled in our dayes: for we live under the opening of the ſeventh ſeale, and the blowing of the ſixth Trumpet, and the powring forth of the ſixth Viall, as here doth partly appeare, and ſhall God willing, be made more manifeſt when we come to the ſixteenth Chapter.

Now we are diligently to observe, that as the opening of this Book, and the preaching of the Gospell by *Luther* and his successors, hath dispersed the former darkenesse, and beaten down Popery; so also hath it driven back the Turke, and taken from us all feare of him, which in former ages was the terrour of the World; for since men have looked into this Book, repented of their idolatry, and turned unto God with all their hearts, the Turke and his power hath not been feared, especially in these parts where the Gospel is preached.

For God in his mercifull providence towards his Church hath diverted his power another way, and set him a worke elsewhere. So that if men cannot be brought to believe, that God raised him up as a scourge for Idolaters, and a Plague for Idolatry, and other foule sins according to the words in the former Chap. where it is said, *They repented not of the Works of their hands, &c.* yet when they see, that at the opening of the Booke of God, and forsaking Idolatry, the feare of him is removed, let them believe it. What can bee more plaine, than that this open Book in the hand of the Angel, hath delivered us from the Pope, and

from

from the Turke? A moſt happy opening of this bleſſed Book.

More it is ſaid, that *he put his right foote upon the Sea, and his left on the Earth.* The ſetting of Chriſts right foot upon the Sea, ſignifieth, that he is Ruler of the Sea, and ſtandeth as firmly upon the Sea, as upon the Land. The ſetting of his left foote upon the Earth, doth ſignifie, that he is Lord of the Earth, and true heire to all things in it.

Verſ 3. *And cried with a loud voice, as when a Lion roareth, and when he had cried, ſeven thunders uttered their voices.*

This crying with a loud voyce, like the roring of a Lion, doth ſignifie the manifeſtation of the wrath of Chriſt, againſt all his enemies, for now he beginneth to roare againſt them, as a Lion when he is hungry, roreth for his prey. Therfore now both the Scorpion, Locuſts, and the fierce Horſes and horſe-men are like to go to the pot.

By the ſeven thunders that uttered their voyces, is meant thoſe perfect and exquiſite judgements which now were to be inflicted both upon the Kingdome of the Pope and the Turke. We have heard before that ſeven is a perfect nuber in this book: and that

thunder is put for the thundring of Gods wrath, and also such broiles, and plagues as follow thereupon, and this is the reason of this interpretation.

Verse 4. *And when the seven thunders had uttered their voices, I was about to write, but I heard a voice from Heaven, saying unto me: seale up these things which the seven thunders have spoken, and write them not.*

It should seeme these seven thunders did so speake as they might be understood, for *John* was about to write the things which they spake, thinking that they were uttered for that end and purpose, that he should deliver them in writing to the Churches. But he receiveth a commandement to the contrary, for he is willed not to write them, but to conceale them untill the appoynted time.

But some man may say; Why were they uttered, seeing they must be concealed, and kept close? I answer it was not in vain: for first, though the particulars be not expressed what the thunders speake: yet here we are taught, that there remaine most fearefull judgements against all the oppressors of the Church, which Christ hath thundred out with terrour against them. And when the time

time determined is come, they shal be seene and understood, but in the meane time, they be sealed up and kept close according to that of *Job*, *Why should not the times be hid of the Almighty, so as they which know him should not perceive the times appointed of him?* and that of *Daniel*. *These things are sealed up untill the time determined.*

V. 5. *And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven*

V. 6. *And sware by him that liveth for evermore, which created heaven, & the things that therin are, and the earth, and the things that therin are, and the sea, and the things that therein are, that time should be no more.*

V. 7. *But in the days of the voice of the seventh Angel when he shal begin to blow the trumpet, even the ministery of God shalbe finished, as he hath declared unto his Servants the Prophets.*

The sum of these three verses is, that Christ giveth warning of the last judgement, that men might awake & look out in time. And because men for the most part are careles & secure, *putting the evill day far from them*, as the Prophet speaketh, Amos 6. 1. therefore here Christ bindeth it with a solemn oath, & solemn gestures thereunto annexed, as was

the lifting up of the hand in ancient time *Gen.* 14. 22. The thing that our Lord Jesus disposeth, is, *that time shall be no more*; that is, *Time*, as it is now, or the state of things as they be now, but he telleth us flatly, that as sixe Angels have already blowne their Trumpets, so when *the seventh Angel should blow, the mystery of God shall be finished*: that is, the time of punishing the wicked, and rewarding the godly, should come, which is therfore called a *Mystery*, because the world understandeth it not: They think there is no such matter.

Mal. 3. 14. *They imagine there is no reward for the just, or punishment for the wicked*, as the Prophet saith: but the holy Ghost saith, *Verily there is a reward for the righteous: doubtlesse there is a God that judgeth the earth*, Ps. 58. 18. And here it is said, *that God hath declared it to his servants the Prophets.*

Vers. 8. *And the voice which I heard from heaven spake unto me again, and said, go and take the little book which is open in the hand of the Angel, which standeth upon the Sea, and upon the Earth.*

V. 9. *So I went unto the Angel, and said unto him, give me the little book. And he said unto me, take it, and eat it up, & it shal make thy*

belly

belly bitter, but it shall be in thy mouth as sweet as hony.

V. 10. Then I took the little book out of the Angels hand, and eat it up, and it was in my mouth as sweet as hony: but when I had eaten it my belly was bitter.

V. 11. And he said unto me, thou must prophesie again among the people, and Nations, and tongues, and to many Kings.

The briefe sense of these foure verses, is, that the Preachers of the Gospell being called, allowed, and authorized by Christ unto their Ministery, should study the Scriptures with great diligence, even until they had eaten up the book of God, and they should preach and publish unto all Nations and Kingdoms that truth of God, and doctrine of the Gospel, which now a long time had lien hid in the raign of Antichrist. It is to be observed that *John* in this place representeth the person of all the Ministers of the Gospel, which should be raised up in these last daies, for the overthrow of Antichrist, and the restauration of true Religion: for *John* himselfe did not live to these times.

Further it is to be noted, that all godly Students, and zealous Ministers do eat up the Book of God by reading, study, prayer,

and meditation, and they finde it sweet in their mouth, that is, they find and feel great joy and comfort in the study & meditation therof, especially when God revealeth therby great and hid secrets unto them, and giveth them to understand the mysteries of the Gospel, and counsels of his will, which are locked up from the wise and prudent of this World. This I say is sweeter unto their mouth then hony, and the hony comb. Concerning their phrase of eating up the Book, look *Ezech.* 2. 9. for here the holy Ghost alludeth thereunto.

This booke being so sweet in the mouth, yet being eaten and digested is bitter in the belly.

There may be three reasons yielded of this bitternesse.

First because it being once taken downe into our soule by godly meditation, doth mortifie our corrupt nature, and bring under our lust, and therefore seemeth bitter to flesh and bloud.

Secondly, because afflictions and trials do alwaies necessarily follow the sound digestion of the Gospell.

Thirdly, because the Doctrine of the Gospel being swallowed by the Ministers there-

of

of, must not be kept to themselves, as it were closed up in their stomacks, but they must out with it again, as if it were some loathsome and bitter thing, which must needs be cast up again: And for this cause it is said in the last verse, that *they must prophesie againe among the people, and nations, and tongues, and many Kings*.. Now blessed be the name of the Lord our God, who hath given us to live in this age, wherein we do with our eys behold and see the fulfilling of all these things: let us therefore praise God for this great worke which we see wrought in our dayes, and let us still more and more magnifie this little Booke, which will utterly destroy Popery, and bring downe the proud Antichrist, doe all that fight for him what they can.

CHAP. XI.

WE have heard that the little Booke should be opened, and the Gospell preached and published to many nations & Kingdomes, after the great darknes of Popery, and that this was done by *Luther*, *Melanthon*, *Calvin*, *Peter Virit*, *Peter Martyr*, *Bullinger*, *Bucer*; and all their faithfull successors

ceſſors unto this day. Now in this Chapter we are to underſtand the effect and good ſucceſſe of their preaching and publiſhing the Goſpell, which was, that the Church ſhould be reſtored, reformed, and built up thereby: which a long time had been waſted and oppreſſed by the tyranny of Antichriſt, and that many ſhould embrace this Goſpel, forſake their Idolatries, and turne unto God with all their hearts; yea, whole Nations and Kingdomes in *Europe* ſhould be converted to the faith, as we ſee this day, God be praiſed. So then the Principall drift of this Chapter, is, to ſhew thoſe things which yet remain to be fulfilled under the blowing of the ſixth Trumpet, which is the Preaching, and prevailing of the Goſpel, even unto the worlds end: and alſo the things which follow upon the blowing of the ſeventh Trumpet, which is the Reſurrection and laſt judgement.

This Chapter containeth ſix principall things, as it were ſix parts thereof.

Ver. 1, 2. Firſt, it ſheweth how the true Church ſhould be gathered together, and built up by the preaching of the Goſpel, and all the wicked refuſed and caſt out.

V. 3, 4, 5, 6. Secondly, it deſcribeth the builders

ders; that is, all the faithfull Miniſters which had, and ſhould reſiſt Antichriſt.

*V.*7,8. Thirdly, it ſheweth how Antichriſt ſhould perſecute the Preachers and Profeſſors of the Goſpel unto death, and murther them by heaps.

*V.*9,10. Fourthly, it ſheweth that Papiſts, Atheiſts, and wicked worldlings, ſhould rejoyce in the death of Gods people, and not vouchſafe them ſo much as the honor of buriall, but ſend gifts one to another for joy that they were rid out of the earth.

V. 11,12,13. Fifthly, it ſheweth, that notwithſtanding the rage & fury of the World, in perſecuting thē to death, God ſhould not only receive their ſouls to glory, but alſo raiſ up others indued with the ſame ſpirit, which ſhould preach, profeſs, and witneſs the ſame truth conſtantly and continually, even unto the end of the World.

*V.*14. *&c.* Laſtly, it ſheweth, that after the preaching of the Goſpel ſome good time in this laſt age, the ſeventh Angel ſhould blow the Trumpet, and the world ſhould end.

V. 1. *And there was given unto me a reed like unto a rod, and the Angel ſtood by ſaying, ariſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

Here

Here Jeſus Chriſt giveth a reed unto *John* like unto a rod, and hereupon he is commanded by an Angel to go about the meaſuring of the Temple, the Alter, &c.

By this meaſuring with a reed like a rod, is ſignified the reſtoring and building up of Gods houſe, which now was greatly ruinated, and run into decay through the long prevailing of Popery. Meaſuring with a reed, is taken for the building up of Gods Church, after the decayed eſtate therof, both in *Ezekiel*, *Zachary*, and this Propheſie. *John* in the perſons of all faithfull Miniſters, hath this meaſuring rod given him, becauſe the Church was to be reſtored and built up by the Miniſters and Miniſtery of the Goſpell.

The thing to be meaſured is the Temple, the Altar, and them that worſhip therin,

This is an alluſion to the legall worſhip, whereby our ſpirituall worſhip is repreſented. For by the materiall Temple, is meant the ſpirituall Temple, or Church of God. By the Alter of ſtone is meant the ſpirituall worſhip. By them that worſhip therein with carnall ſacrifices, is meant all the true members of the Church, which worſhip God in ſpirit and truth.

Now

Now then both the Church, the true worſhip and worſhippers, were all to be meaſured, repaired, and built up by Miniſtery of the Word, which all were decayed and almoſt laid waſte, by the Popes Tyranny.

Verſe 2. *But the Court which is without the Temple caſt out and meaſure it not, for it is given to the Gentiles: and the holy City ſhall they tread under their foot two and forty moneths.*

John is here forbidden to meaſure and build up the Court which is without the Temple. Whereby is meant all Hereticks; Hypocrites, worldlings, and all ſuch as have a place in the Church, but are not of the Church. This phraſe of ſpeech is taken from the old ſhadowiſh worſhip, as the reſt before. For in the Temple of *Jeruſalem* there was an outward Court which was common to all good and bad: the holy place which was proper to the Prieſts and Levites: and the holy of holieſt, or moſt holy place, where none might come but the high Prieſt only.

Here is a reaſon added why the Lord God refuſeth all Papiſts and Hypocrites, and all ſuch as belong to the outward Court onely, and it is this: that the outward Court *is gi-*

ven

ven unto the Gentiles, that is, to all false Christians and counterfeits in Religion, which are members of the visible Church, but have nothing to do with the invisible.

These are compared to Gentiles in two respects: First, in regard of prophanesse, for they are as prophane as the Heathen. Secondly, in respect of persecuting the truth: for Hypocrites and Athiests are as forward in persecuting the people of God, as the Heathen Emperours, which persecuted the Church by the space of 300 years. All comes in this, that when the Church should be gathered and built by the preaching of the Gospel, God would have all Papists, Atheists, and Hypocrites shut out.

Moreover, here is the second reason yielded, why the outward Court should be cast out, and not measured; to wit, because *they should tread the holy City under foot, forty & two moneths*: that is, they should persecute the Church all the time of Antichrists raign. For forty two moneths in this Verse: and 1260 *dayes* in the next Verse: and *three dayes and a halfe* Vers. 9. *and time, times, and halfe a time*, in the twelfth chapter, the fourteenth Verse, and 1260 *dayes*, the twelfth Chapter, the sixth verse, do signifie all one

thing,

thing, which is the short raigne of Antichrist; for these moneths, these dayes, and these times, doe every one of them make three yeares and a halfe. For who knoweth not that forty two moneths make just three yeares and an halfe, and that 1260 dayes, maketh even so much also: and by time he meaneth a year, by times, two year, and by halfe a time, halfe a yeare. Now the reason why Antichrists raigne is numbred by dayes, moneths, and halfe times, and all amounting but to three yeares and a halfe, is to note the short continuance thereof, for the comfort of the Church, as appeareth more fully and plainly in sundry places of this Prophesie, where it is set down in plain words, that Antichrist should raigne but a short time; for what is five or six hundred yeares in comparison of eternity?

But here the Papists do shew themselves most sottish and ridiculous, in that they would gather from hence, that the Pope is not Antichrist, for (say they) Antichrist shall raigne but three yeares and an half, but the Pope hath raigned many yeares, therefore the Pope is not Antichrist.

Now to answer the proposition of their argument taken from this place: First, it may

be

he anſwered that this place is not to be underſtood literally, but myſtically: as many other things in this booke.

Secondly, here is a certaine number put for an uncertaine, a definite number for an indefinite, which alſo is uſuall in this booke, as we heard before concerning the ſealing of all the Tribes, of every Tribe 12000 which maketh 144000. Now no man is ſo mad as to thinke there were just ſo many ſealed, and neither more, nor leſſe.

Thirdly, here is an alluſion to *Daniels* weeks, and other Prophetical computation, wherein ſometimes a day is put for a yeare, a weeke for ſeven yeares, as in *Daniels* ſevens, and a moneth for thirty years. So then I conclude it is extreame folly to interpret this place literally. The curious and frivolous interpretations of this place, and ſuch like in this booke, by ſome writers, I do of purpoſe omit, as matters untrue, unſound and unjudiciall: for I only in this book ſeek the ſence that is, and not the ſence which is not, as hath been ſaid before.

Verſe 3. *But I will give power to my two witneſſes, and they ſhall prophyſie 1260 dayes cloathed in ſackcloth.*

Having ſet downe how Antichriſt and his

his company, being those Gentiles which possesse the outward Court, should tread down the holy City, that is, the true Church of God for a short time: now he commeth to shew, that even in the height and pride of the Popes power and government, yet the Church was not utterly extinct, God did never utterly forsake it, but in all ages, and at all times, God raised up one or other to withstand all Popish proceedings which is here meant by the two witnesses. For assuredly these two witnesses doe not signifie *Enoch* and *Elias*, as the Papists and some others do dreame; but they signifie all the faithfull Preachers and Professors of the truth, which in all ages both former and latter have opposed themselves against the Pope, his Clergy, his doctrine, his Religion, and all his abominable proceedings.

They are called *witnesses*, because they should beare witnesse unto the truth.

They are said two in number, for three reasons.

First, because they were very few in these dayes when Popery did so generally prevail, for two is the smallest number.

Secondly, because the law of God doth admit of no lesse number in witnesse-bear-

ring, as it is written; *in the mouth of two or three witneſſes ſhall every word ſtand.*

Thirdly, it is an alluſion to *Zorobabel*, and *Jehoſhua*, which were the two reſtorers and builders of the Temple after the captivity: Hag. 1.5 Chriſt ſaith here, that *he will give power to his two witneſſes*: for no man hath any power in heavenly things, except it be given him from above: and eſpecially to ſtand faſt to the truth in the heat of perſecutions and troubles.

It is ſaid, that theſe *theſe two witneſſes ſhall propheſie*: that is, preach, declare, and ſpeak. For ſo propheſie is taken in the former chapter and laſt verſe; ſo alſo in other places of the Scripture.

The time of their propheſying, being 1260 dayes, hath been expounded before.

Theſe two witneſſes *are cloathed in ſackcloath*, which ſignifieth that they ſhould lead a ſorrowfull life here in this world. For in old time when men did faſt and mourne, they did uſe to put on ſackcloath. It followeth then that theſe faithfull Preachers and witneſſes of the truth, did not ſpend their dayes in mirth, jollity, and worldly pompe and bravery, as did the Popes Clergie, and pompous Prelates of Antichriſt.

Now

Now if any man will demand how this may appeare, that there have been alwayes ſome raiſed up of God, to write, preach, declare, and ſpeake againſt the whore of *Babylon*, even then when ſhe was aloft and raigned as the Queene and Lady of the world: I anſwer, that Hiſtories are very plentifull in this point; which at large doe ſhew, that in all countries and Kingdomes of *Europe*, there were ever ſome ſtirred up to impugne and reſiſt the whore of *Babylon*: As,

In *England*.

Robert Groſted, Biſhop of *Lincoln An.* 1293.
John Wickliffe, ſupported by *Edw.* the 3. and divers of the Nobility in *England* 1400.

In *Germany*.

Taulerus a Preacher, *An Dom.* 1354.
Franciſcus Petrarcha. 1356.
Johannes de rupe ſciſſa. 1357.
Conradus Hager. 1359.
Gerhardus Rhider. 1359.
Petrus de Carbona. 1360.
Johannes de Poliaco. 1420.
John Ziſca.

In *Bohemia*.

John Huſſe. An. Dom. 1414.
Jerome of Prague. 1416.
Matthias Pariſienſis. 1370.

In Spaine.

Arnoldus de nova villa, An. 1250.

In Italy.

Jerome Savanarola, a monke 1500.
Silvester, a Frier.

In France.

Waldas, of whom came the *Waldenses*, or poore men of *Lyons* in *France*. An. 1160, 1252, 1290.
Gulielmus de sancto amore. 1290.
Robertus Gallus.
Laurentius.

In Ireland.

Armachanus, an Archbishop. 1362.

In Suevia.

Many Preachers at once. 1240.

In Grecia.

All the Churches of *Grecia* renounced the Church of *Rome* for their abominable Idolatry. *Anno* 1230.

It were too tedious to recite all, which the Stories do report to have withstood both Pope and Popery, even when it did most of all beare the sway: these may suffice for the understanding of the Text. As for those which have bin raised up since the decay and fall of Popery, I meane since *Lu-*

ther

theirs time, they are ſo many, and ſo well known, that I need ſay nothing.

Verſ. 4. *Theſe are two Olive trees, and two Candleſticks ſtanding before the God of the earth.*

Here the two witneſſes are compared to two *Olive trees*, becauſe that as the *Olive* tree doth drop downe his oyle and fatneſſe, ſo the faithfull Miniſters do droppe downe upon the Church the ſweet oyle of the Spirit, which is all heavenly and ſpirituall graces, as the Metaphor of oyle is often ſo taken in the Scriptures.

They are alſo compared to two *Candleſticks*, becauſe that as the candleſtick beareth up the candle ſet upon it, ſo the Miniſters of the Goſpell beare up and hold forth the light of Gods word, even in the greateſt darkneſſe.

Theſe candleſticks are ſaid *to ſtand before the God of the Earth:* becauſe God beareth rule, not onely in heaven, but in earth alſo, even then when all things in the earth ſeem to be moſt troubled, and the Church militant under greateſt perſecutions, as now it was.

Verſ. 5. *And if any man will hurt them, fire proceedeth out of their mouths, and ſhall devoure their enemies: for if any will hurt them, ſo muſt he be killed.*

V. 6. *Theſe have power to ſhut heaven that it raine not in the dayes of their propheſying, and have power over waters, to turn them into blood, and to ſmite the earth with all manner of plagues, as oft as they will.*

Here is ſhewed that if any deſpiſe the ſimplicity of theſe two witneſſes, and offer them wrong becauſe of their baſeneſſe and contempt in the world, that there is a fire commeth out of their mouth, that is, the fiery and mighty power of the word of God uttered out of their mouthes, which overthroweth and overturneth their enemies; nay as fire it conſumeth them to aſhes: for the Miniſters of the Goſpell are armed *with ready vengeance againſt all diſobedience.* 1 Cor. 10. Therefore they be ſtark mad and know not what they do, which oppoſe themſelves againſt the true Miniſters of Chriſt. For the ſword which they fight with, ſlayeth the reprobates in their ſoules though not in their bodies: for the Miniſtery of the word is the ſavour of death to all unbelievers.

That which is here ſpoken of *ſhutting the heavens that it raine not, and turning the waters into blood,* 1 Kin. 17. is an alluſion to *Elias* and *Moſes:* whereof the one by his prayer ſhut the Heavens; the other by his rod turned

the

the waters into blood. Now the faithfull Miniſters of the Goſpell are compared to theſe two, not becauſe they ſhould worke ſuch outward miracles as they did, but becauſe they ſhould be furniſhed with ſpirituall power, which is farre greater. For moſt ſure it is, that the inviſible and ſpirituall power, wherewith the Miniſters of the Goſpell are armed, is very great and glorious, though the world ſee it not, nor know it not. For the Apoſtle ſaith, 2 Cor. 10. 6. *The weapons of our warfare are not carnall, but ſpiritnall, mighty through God to caſt down holds, caſting down the imaginations, and every thing that is exalted againſt the knowledge of God, &c.*

V. 7. *And when they have finiſhed their teſtimony, the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them and kill them.*

Here is ſet down the greater cruelty and bloody tyranny which Antichriſt ſhould uſe againſt theſe faithfull witneſſes of our Lord Jeſus. For although they overcome him with the ſpirituall ſword, which is the fire that commeth out of their mouthes: yet for a time power was given to this beaſt that commeth out of the bottomleſſe pit; that is, the Pope and his

adherents to murther Gods Saints with the materiall sword: but yet note that Antichrist can do nothing, till the two witnesses have finished their testimony; such is Gods care and providence for all his faithfull Servants.

And their corps shall lie in the streets of the great City, which spiritually is called Sodome, *and* Ægypt, *where our Lord also was crucified.*

By the great City, here is meant *Rome*; and yet not onely the City of *Rome*, but all the Romane Empire, power, and jurisdictions, as afterward shall be made manifest. Now the corps and dead carcasses, which were murthered and massacred in all Nations by Antichrists tyrrany, are here said to lie in the streets of *Rome*, that is, to bee cast forth in the open fields, as not worthy the honour of burial, in all places, countries, and kingdomes within the Roman Empire or jurisdiction of *Rome* as we read to have been in *England*, *Scotland*, *France*, *Ireland*, *Germany* and *Spaine*. And as the Holy Ghost saith, *The dead bodies of thy Servants have they given to be meat to the fowles of the heaven; and the flesh of thy Saints unto the beasts of the earth.*

Moreover, It is to be observed, that

Rome is here compared ſpiritually, or by a trope, to *Sodome* and *Egypt*. To *Sodome* for filthines, for what City ever was, or is more filthy then *Rome, the mother of whoredomes, and abominations of the earth.* Chap. 12. And to *Egypt* for Idolatry, and Gods people in ſpirituall bondage.

Laſt of all, it is here ſaid, that our Lord Jeſus was crucified at *Rome*, which may ſeeme ſtrange, ſith all men know that Chriſt was crucified at *Jeruſalem*: but to anſwer this doubt, we are to underſtand, that in reſpect of the place, our Lord Jeſus was crucified at *Jeruſalem*: but if we reſpect the power and Authority that put him to death, he was crucified at *Rome*: for Chriſt was put to death by a Romane Judge, by Romane Lawes, by Romane Authority, by a kind of death proper onely to the Romanes, and in a place which then was within the Romane Empire; and for this cauſe is here ſaid, that Chriſt was crucified at *Rome*.

V. 9. *And they of the people, and kindreds, and tongues, and Gentiles, ſhall ſee their corps three dayes and a half, and ſhall not ſuffer their corps to be put in the grave.*

Hitherto we have heard of the rage of Antichriſt againſt the two witneſſes: Now fur-

further we are to understand of the malice and fury of all his adherents, that is, all Papists, Atheists, and the rest of the blind people, and seduced multitude, which did allow the Popes cruelty in shedding the blood of the Martyrs; and they did testifie the allowance and approbation of the Popes fact, and also their own malice, and madnesse against them in this; that they will not vouchsafe them the honour of buriall, but cast out their dead bodies as carrion, or as the dead bodies of Dogges or Swine: thereby shewing that they esteemed them no better then so. Nay, we read that their hellish rage and madnesse was so great and outragious, that they wreaked their malice upon the dead bones and carcases of Gods Saints and Martyrs. For their bloody and most malicious mindes could not be satisfied, except they digged up the bodies of Gods witnesses out of their graves, and burnt them to ashes.

Whereas it is said, *They shall see their corps*: the meaning is, that all the blinde people within the Romane Empire should be eye-witnesses of these things, and not onely so, but even great Agents also in the slaughter of Gods people.

By *three dayes and a half*, which is halfe a

week,

weeke, he meaneth all the time of Antichrists raigne, and tyrannicall government, as before hath been shewed. For these three dayes and a half, being in propheticall computation three yeares and a half, signifie the same things that the two and forty moneths, and a thousand three hundred and threescore daies before.

Vers 10. *And they that dwell upon the Earth shall rejoyce over them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the Earth.*

Here we see how the inhabitants of the Earth, that is, the seduced multitude and blind people in the time of ignorance, doe greatly insult and triumph over the death of the Lords witnesses, and they do expresse their joy by sending gifts and presents one to another, as if they had received some great benefits, or had heard the most joyfull news in the world, and the reason is added, because they vexed and tormented them; meaning thereby that the preaching of the truth, and the reproving of their errors, idolatries, and manifold impieties, was a dagger and a corsey unto them, they could at no hand endure it: for the preaching of the Gospell

is

is the torment of the World, and the Preachers the tormenters. Theſe few Preachers thundring againſt their ſuperſtition, and abominable ſervice of Antichriſt, did vex every vein in their heart, and inwardly ſo wound and lance their conſciences, that they could have no reſt till they had rid them out of the World. But now having diſpatched them and made riddance of them, they are very crank and jocund.

Verſ. 11. *But after three dayes and a half, the ſpirit of life comming from God, ſhall enter into them, and they ſhall ſtand upon their feet, and great feare ſhall come upon them which ſaw them.*

Notwithſtanding the rage and ſavage fury of the Pope and his followers, yet here is ſhewed, that they could not prevail as they deſired: for within three dayes and a halfe, that is, when the date of Antichriſts raigne was expired, and the time come that Popery muſt be diſcloſed by the light of the Goſpell breaking forth, there followeth a great alteration: For theſe two Prophets or witneſſes are raiſed up again: For he ſaith, the Spirit of life which came from God ſhall enter into them, and they ſhall ſtand upon their feet.

This

This may ſeeme ſomewhat ſtrange: but it is not to be underſtood that they ſhould be raiſed up bodily in their perſons, till the laſt reſurrection: but that God would raiſe up others endued with the ſame ſpirit, which ſhould mightily defend both the doctrine, cauſe and quarrel, which their Predeceſſors had maintained and ſealed with their blood: in whom they ſhould after a ſort revive, and live again even as *Elias* did revive, and as it were live again in *John Baptiſt*, who is ſaid to be endued with the power and the ſpirit of *Elias* as it was foretold by the Prophet, and as our Saviour himſelfe doth avouch. Now bleſſed be God that we live in thoſe dayes, wherein we ſee with our eyes all theſe things fulfilled. For when the Pope and his Clergie had murthered *Gerhardus, Dulcimus Navarrenſis, Waldus, Nicholaus Orem, John Picus, John Ziſca, Viſilus Groningenſis, Armerias, Wickliffe, Huſſe, Jerome* of *Prague*, and many Preachers in *Suevia*, and one hundred holy Chriſtians in the Country of *Alſatia*, and many other Countries, and of all conditions of men: yet for all that, ſpight of their hearts, God raiſed up others in their ſtead, as *Luther, Calvin, Zuinglius, Peter Martyr, Peter Viret, Melanthon, Buser,*

Bucer, *Bullinger*, and their ſucceſſors, yea the thouſands of excellent Miniſters and Preachers which are diſperſed over all *Europe* at this day: in whom all the former witneſſes doe revive, and as it were ſtand upon their feet again. And now a great fear is come upon the Pope and his Clergy, and all his favourites, for they did never ſo much as dream of ſuch an alteration: but this is the Lords doing, and it is marvellous in our eyes.

Ver. 12. *And they ſhall heare a great voice from him, ſaying unto them: Come up hither: and they ſhall aſcend up to Heaven in a Cloud, and their enemies ſhall ſee them.*

Here the Lords witneſſes, whom Antichriſt had murdered, and called, and taken up into heaven, that they may be crowned with glory and immortality, having in the earth fought ſo excellent a fight of faith as they had: for even as Chriſt their head was taken up in a cloud to the Heavens, even ſo his faithfull Members are here taken up in a cloud to raigne with him for ever. *Moreover*, it is here ſaid, that *their enemies ſhall ſee them aſcending up*: they ſhall as it were aſcend up in their ſight: for from the fire and faggot, ſwords and ſpeares of their enemies, they

they went directly unto God, and the very conſciences of their perſecutors did witnes ſo much; nay ſome of them being in horrible convulſions of conſcience, did not ſtick to utter it, avouching the innocency of Gods Martyrs: as ſometimes *Pilate*, and the Centurion did of Chriſt. But though they had not beene juſtified by their enemies, yet are hereby juſtified by a great teſtimony: for the voice from Heaven, the voice of God doth juſtifie them, and clear them, accounting them worthy to be called up from the Earth to heaven, and received to eternall glory. For howſoever the Pope and his Clergy condemned them for Hereticks and Sciſmaticks: yet here they are juſtified and cleared by a voice from Heaven, which is more then the voyces, ſuffrages, and approbations of all men in the World.

And the ſame houre there ſhall be a great earth-quake, and the tenth part of the City ſhall fall, and in the earth-quake ſhall be ſlaine in number ſeven thouſand, and the remnant were ſore feared, and gave glory to the God of Heaven.

As he hath ſhewed before that the world was very joyfull and jocond, when they had

had made dispatch of Gods witnesses: but afterward full of feare and terrour, when they saw what followed: so here in this Verse is shewed, that at the same houre, that is, about the same time when they have persecuted the Saints, & see thousands of others raised up in their stead, and as it were out of their blood, that there should immediately follow *a great earthquake*: that is, horrible commotions, seditions, tumults, and open warres among the Kingdomes, and Nations of the World, and amongst all people which should live after the breaking forth of the light of the Gospell; as this day we see with our eyes. For who now in these dayes doth not see and feel this Earthquake? Who knoweth not what stirres there have beene, and are every where about Religion? Who is ignorant that all the warres, seditions, treacheries, treasons, and rebellions that are this day in *Europe* betwixt one Kingdome and another, are especially concerning the matter of Religion? But mark what followeth: Behold the effects of this Earth-quake; It is said, that *the tenth part of the City shall fall*. By the City here he meaneth the great City of *Rome*, mentioned before, verse 8. which is therefore called the great City, because it

it was the chief city of the Romane Empire, and the very ſeat of Antichriſt. Now then, the ſenſe and meaning of the holy Ghoſt is, that when there once beginneth to be *an earth-quake*, that is, broyles, contentions, alterations, queſtions, and diſputations about religion; and that the Popiſh doctrine which had ſo long prevailed in the world, ſhould be called in queſtion; yea, openly preached againſt, convicted, and condemned, that then *Rome* ſhall begin to fall, and Romiſh religion to ſuffer a great eclipſe; yea the tenth part, that is, ſome part of the city of *Rome*; I meane the doctrine and authority of *Rome*, ſhall be overthrown. Now this falling of the tenth part of *Rome* was fulfilled within ſome few years after the broaching of the Goſpell by *Luther* and his immediate ſucceſſors; but ſince it is gone back many degrees, and hereafter it ſhall ſtill ebbe and conſume away by degrees, even till it come to nothing: as, God willing ſhall be plainly proved hereafter.

Moreover, here is ſet downe another effect of this earth-quake; which is, that thereby ſhall be ſlaine in number ſeven thouſand, that is, many thouſands; for the

number of seven is a perfect and universall number, as formerly hath been declared. But the sense of this clause is, that all such as will not yield to the Gospell after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feel the heavy judgement of God upon them, and come to miserable and wretched ends; as did here in *England*, *Stephen Gardiner*, bloody *Bonner*, and many other such open persecutors in other Nations and Countries, as the book of Martyrs doth plentifully witnesse.

Last of all it is said, *that the rest were terrified, and gave glory to the God of heaven*: that is, the elect of God seeing these horrible judgements upon the Persecutors of the Gospell, & having their eyes opened through these contentions and broyles about Religion, should repent of their former idolatries, blindnesse, and ignorance, should yeeld to the truth, and give glory to the God of heaven, as at this day we see thousands doe, God be thanked. Chap. 9. We heard before in the time of the Turks murthering army, when the third part of men were slaine, that the rest repented not of their Idolatry. But now

(God

(God be praiſed for it) many doe repent every day and turne from dumbe idols to ſerve the livi g God. And therefore although the times wherein we live be ſinfull and troubleſome, yet they are golden times and dayes, in compariſon of former ages wherein Antichriſt did raigne and rule over all. Moreover, from this place may plainly and ſtrongly be concluded, that the Goſpell ſhall prevail more and more in all the kingdomes of *Europe*, even untill the end of the world. For here we ſee it fore told and propheſied, that in the very laſt age of the world, and even as it were a little before the blowing of the ſeventh Trumpet, which preſently hereupon is ſounded, as in the next verſes appeareth, many ſhould repent, and give glory to God.

Verſ. 14. 15. *The ſecond woe is paſt, behold the third woe will come anon. And the ſeventh Angel blew the trumpet, and there were great voices in heaven, ſaying, The Kingdomes of this world are our Lords, and his Chriſts, and he ſhall reigne for evermore.*

Now commeth the third, the laſt, and the greateſt woe, which is the woe of eternall death upon all the ungodly, both in their ſouls and bodies for ever in the laſt judge-

ment. The second woe was Turcisme: and this third wo is the last judgement. For it now followeth, that the seventh Angel bloweth the last trumpet; as our Lord Jesus sware before, that when the seventh Angell should blow the trumpet, there would be no more time. chap. 10. 6. Therefore when we see all things fulfilled which do belong unto the sixth trumpet, it remaineth that we should every houre expect and looke for the blowing of the seventh trumpet, and the end of the world. For the holy Ghost telleth us that when the Kingdome of the Pope and the Turke shall fall, and the Gospel be preached in many nations and kingdomes, that then the third wo will come anon, that is, the last judgement followeth presently upon it. Now at the blowing of this seventh trumpet *there were great voices in heaven, saying, The kingdomes of this world are our Lords, and his Christs, and he shall reigne for evermore.*

These voices in heaven are triumphing voyces of Gods elect, who do exceedingly rejoyce and triumph, that the kingdome of Satan and Antichrist is overthrowne, and that the kingdome of God and of Christ is set up, and shall stand for evermore. For

now

now all adverſary power being overthrown, Chriſt doth deliver up a peaceable kingdom to his father, as it is written, 1 *Cor.* 1. 15. 24. *Then ſhall be the end when he hath delivered up his peaceable Kingdome to God the Father:* For he muſt reigne over the Church militant, till he have trod down all his enemies under his feet; and when the Son of God hath ſubdued all things to himſelf, then ſhall he be ſubject to his Father, as he is the Mediatour of the Church, and yet reigne with his Church triumphant for evermore.

V. 16. *Then the foure and twenty Elders which ſate before God on their ſeats, fell upon their faces, and worſhipped God.*

V. 17. *Saying We give thee thankes, O Lord God Almighty, which art, which waſt, and which art to come: for thou haſt received thy great might, and haſt obtained thy Kingdome.*

Chap. 4 These four and twenty Elders do ſignifie all the elect both of Jews and Gentiles, as we have heard before; which all in moſt ſuppliant manner do worſhip the onely everlaſting God, even in the Church triumphant, and do greatly rejoice, and give all praiſe and glory unto him, becauſe now he hath received the kingdome, the power, and

the glory, both Pope and Turk, and Emperour, and all his enemies being subdued under his feet.

Vers. 18. *And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the saints, and to them that fear thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to be powred forth upon all the wicked at the last day, and also the reward of the godly. For whereas he saith, *The Gentiles were angry and thy wrath is come, and the time of the dead that they should be judged*; the sense and meaning is, that all the profane enemies of the Church which had their time in which they were angry with Gods people, and in their wrath did afflict and vex them very sore, should now be judged and condemned in Gods wrath: for now the day of his wrath and vengeance is come, wherein he will destroy them that destroyed the earth, and seemed to carry all before them; and where also he will give a full recompence of reward to all his faithfull worshippers, both small and great,

great, both Preachers and professors of his Gospell.

Vers. 19. *Then the temple of God was opened in heaven, and there was seen in the temple the Ark of his covenant, and there were lightnings, and voices, and thundrings, and earth-quakes, and much haile.*

This is a further amplification of that which is set down in this former verse. For now he saith, that *the temple of God should be opened in heaven:* that is, an open door and passage should be made through Christ, for all the elect to enter into Gods everlasting kingdome and reigne with him and his Angells for evermore. By *the ark of the Covenant*, is meant Christ, who is said here to be seen in the Temple, or Kingdome of glory, because through his mediation onely (in whom the covenant of peace is established with his Church) the twenty four elders are made partakers of their crownes, and enter with him and his Angels into the everlasting Temples made without hands, and eternall in the heavens. But on the contrary, here is said, that *there were lightnings, thundrings, &c.* that is, most horrible vengeance and wrath powred down upon all reprobates in hell-fire for evermore. For when it shall be

said to all the faithfull, *Come ye blessed, &c.* then also shall it be said unto all unbelievers: *Goe ye cursed into hell-fire, &c.*

Now for warrant of this expositon of the last verse, that the Temple in heaven is to be understood of the kingdome of glory, look chapter 15. verse 5,6,8. chapter 16. verse 1. The reason hereof is, that as the doores of the temple of *Jerusalem* being set open; Gods people entred in and worshipped: so the everlasting gates of the new *Jerusalem*, and celestiall Temple being set open by Christ, all the elect doe enter in, and worship God without wearinesse, even as the angels, for evermore.

That the Ark of the covenant is taken for Christ, see 2 *Sam* 6.2. Psal. 78. Verse 61,62. This ark of the covenant, that is, Christ, is here seen in the Temple, because Christ hath already taken possession of heaven as Mediator and Head of the Church, and now doth set open the kingdome of heaven to all believers, that through him they may have free accesse thereunto, as it is written, *Eph.* 2. 28. *that through him onely we have an entrance unto the Father.*

That, *by twundrings, lightnings, earthquakes, hail*, is meant that horrible vengeance and

and wrath which is powred forth upon all the ungodly, see *Psal.* 11. *vers.* 6. Let this briefly suffice to satisfie the conscience of the reader, and thus much concerning the second vision contained in these eight chapters going before: Wherein we have heard all things expounded that doe belong unto the opening of the seven Seales, and the blowing of the seven Trumpets, that is, all notable things which were to fall out from the Apostles times unto the end of the whole world.

CHAP. XII.

NOw having finished the second vision, we are come unto the third, contained in all the Chapters following, even unto the end of this Book. Wherein divers things which were obscurely and darkly set downe in the former vision, are more plainly and fully opened and expounded: so that this third vision is as it were a Commentary or more cleare expositon of sundry things contained in the second vision, ch. 6. But especially of the persecuting Romane Empire mentioned in the opening of the second seal & also of the Papacy mentioned at the blowing

ing of the first trumpet. Chap. 9. But the general sum of this third vision is a lively painting out of the malignant Church, and the great upholders thereof, the Devill, the Romane Emperour, and the Pope. It sheweth also the rising and falling of the Romane Empire, and the rising and falling of the Papacy. It sheweth also the utter overthrow of both together, with the eternall condemnation of the Devill which set them all awork to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the unconceiveable happinesse of all Gods chosen in the heavens for evermore. The principall drift of this twelfth chapter is to set forth the nature of the true, visible, and militant Church here on earth, whose head is Christ Jesus: and also the false malignant Church, whose head is the Devill; together with the continuall enmity and war which is alwayes betwixt them.

This Chapter may very fitly be divided into five parts.

The first is a description of the Church.

The second is a description of the Devill, the Churches enemy.

The third containeth the Churches battel with the Devill, and her victory.

The

The fourth sheweth the joy and triumphs of the godly in the Churches victory over Satan.

The fifth and last sheweth the fury and malice of Satan, who although he was foiled in battell by the Church, yet would not give over, but continued persecuting the Church in her members, and making warre against the remnant of her seed.

Vers. 1. *And there appeared a great wonder in heaven: A woman cloathed with the Sun, and the Moon was under her feet, and upon her head a crown of twelve starres.*

First, the holy Ghost calleth the matters of this chapter, a *great wonder*, to stir us up to attention; for men are much moved with wonders: and a wonder indeed it is in the literall sense, to see a woman clothed with the Sun, &c. but a far greater wonder in the spirituall sense, as we shall hear; and the greatest wonder of all, that a poore weak woman should enconnter with a great red Dragon, and overcome him. It is said to be *a wonder in heaven*, because the Church here in vision appeareth not upon the earth, but in heaven, in as much as her birth is from heaven, her inheritance in heaven, and her conversation in heaven.

The

The Church is here compared to a woman, as in the 45 *Psalme*, and the whole book of the *Canticles*, and that for three reasons.

First, as a woman is weak and feeble, and in law can doe nothing of her selfe without her husband; so we of our selves are weak and feeble, and in matters of Gods law and worship, can do nothing without our husband Christ, as he saith, *Without me ye can do nothing.*

Secondly, as a woman through the company of her husband is fruitfull and bringeth forth children: so the Church by her conjunction with Christ and his word, doth bring forth many Children unto God.

Thirdly, as the love and affection of a woman is to her husband, as *Genesis*, chapter 2. verse 16. so the love and affection of the Church is altogether to Christ, and Christ to her.

This woman is cloathed with the Sunne: that is, the Church is cloathed with Christ *the Sunne of righteousnesse*, Mal. 4. 2. as the Prophet speaketh.

The Moon was under her feet. Whereby by is meant, that the Church treadeth under her feet all worldly things, which are compared

pared to the Moon for their often changes, waxings, wasinings, and increasings, decreasings, continuall mutations, and uncertainties. The Church treadeth all transitory things under her feet: that is, she maketh light account of them, she regardeth them not in comparison of heavenly things: For he that is cloathed with the Sunne, careth little for the light of the Moon.

She hath upon her head a crowne of twelve starres: which signifieth that the Church is adorned and beautified with the doctrine of the twelve Apostles; that is, the doctrine of the Gospell, as it were with a crowne of gold, of pearl, and precious stones. For the doctrine of the Gospell is the crown of the Church.

Vers. 2. *And she was with child, and cryed travailing in birth, and was pained ready to be delivered.*

The Church is said to be with child after she hath conceived the immortall seed of the Word by the Ministery of the Gospell, as the Apostle saith: 2 Cor. 4. 15. *In Christ Jesus I have begotten you through the Gospel:* And to the Galatians, *O ye little children, of whom I travail in birth againe till Christ be formed in you.*

It

It is not onely ſaid, that this woman was with child, but alſo that ſhe was very neare her time, ready to bring forth, and to be delivered, and that ſhe cryeth in travail. Now the child which ſhe bringeth forth is Chriſt Jeſus, as appeareth in the fifth verſe, for there it is ſaid of him, that *he ſhould rule all nations with a rod of iron.* Gal. 5. 19.

Now although Chriſt was born but of one member of the Church which is the Virgin *Mary*: yet may it be ſaid, that the whole Church, which was before his comming, did even travail with paine to bring him forth, becauſe they had, through faith in the promiſes, a longing and fervent deſire and expectation of his coming. For from the firſt promiſe made to *Adam*, and afterward renewed to *Abraham* and his poſterity, the Church ſtood in a continuall expectation of the promiſed Meſſias, looking wiſhly every day when he ſhould be actually exhibited to the world. For which cauſe here ſhe is ſaid *to cry, travailing in birth.* And not unfitly alſo may the Church be ſaid to cry travailing in birth, when through many perſecutions and afflictions, ſhee bringeth forth children unto God by the miniſtery of the Word. For the Church bringeth forth

no children at eaſe, but with hard travail, and much ado, having ſo few friends to help her, and ſo many enemies againſt her, as anon we ſhall hear.

V. 3 4. *And there appeared another wonder in heaven: For behold, a great red Dragon having ſeven heads, and ten hornes, and ſeven crownes upon his head.*

And his tail drew the third part of heaven, and caſt them to the earth. And the Dragon wood before the woman which was ready to be delivered.

Now we are come to the deſcription of the Churches great & capital enemy, which is the Devill: who becauſe he ſtudieth and laboureth continually to impeach the good eſtate of the Church in heavenly things, to deject her from her dignity, and diſpoſſeſſe her of her inheritance, therefore here in a viſion he is ſaid to appear in heaven: for he meddleth with the Church in and about heavenly things, practiſing to pull her out of heaven, from whence ſhe came and whither ſhe muſt return, even to caſt her into hell and condemnation with himſelf, if it were poſſible. The Devill is compared to a Dragon, for his fury and fellneſſe; to a great Dragon, for his power and might; and

a *red Dragon*, for his bloody cruelty, malice and madneſſe againſt Chriſt and all his members.

His *ſeven heads* ſignifie his manifold ſleights and ſubtilties, wherein he is a craftſmaſter.

His *ten hornes* ſignifie his dreadfull power. For who knoweth not that he is ſtronger then any other creature, having not loſt his ſtrength by his fall, but remaineth as ſtrong as an Angel of light.

His *ſeven crowns upon his heads* do ſignifie his manifold victories over the world. For he hath from time to time, and from age to age got ſo many conqueſts of the world, through his ſleights and power, that now *he is the god of the world*, as the Apoſtle ſaith, *and reigneth as king over them*.

The Dragon hath a monſtrous tail both for length and ſtrength: for it is ſo long that it reacheth up to heaven, and ſo ſtrong that it bruſheth down may ſtarres from thence. That is, the Devill through ambition and covetouſneſſe, and other fleſhly luſts, doth pull downe many Miniſters, which ſhined in doctrine and life as the ſtarres of heaven, even unto the earth where they have loſt their brightneſſe and glory, and ſhine as much

much as the Moone in a miſt.

Moreover, it is ſaid, Verſ. 4. *that the Dragon ſtood before the woman in travail, to devour her child as ſoon as it was born.* Wherein we are to obſerve the malice and fury of Satan, in that he watcheth ſo narrowly to devour the bleſſed Seed, even the Saviour of the world, ſo ſoon as he was born. And for this cauſe he ſtirred up *Herod* the king ſubtilly to ſeeke him out by the wiſe men, that he might kill him, and afterward moſt cruelly practiſed the ſame, by murthering ſo many innocents, *Matth.* 2. But this is alwayes a generall truth, that Satan ſeeketh to ſmother not onely Chriſt, but every member of his in the cradle, yea to blaſt them in the bud, before ever they come to fruit or flower.

Verſ. 5. *So ſhe brought forth a man-child, which ſhould rule all nations with a rod of iron, and that her childe was taken up to God and his throne.*

Notwithſtanding the malice and watchfullneſſe of Satan, yet the Church bringeth forth Chriſt, which ſhould rule and overrule all nations with a rod of iron: that is, the ſcepter of his Word, as it is in the ſecond *Pſalme*: and with the rod of his mouth, as the Prophet ſpeaketh.

Moreover, it is ſaid, that this *child was taken up unto God and his throne.* Iſa 11.4. That is, Chriſt by his reſurrection did take poſſeſſi- of his chaire of eſtate in deſpight of *Herod, Pontius Pilate,* the Prieſts, the Phariſees, and all other his enemies, which ſought to keep him down: and now he being aſcended unto heaven, doth draw all his members unto him, in deſpight of the Devill and all his imps.

V. 6. *And the woman fled into the wilderneſſe, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore dayes.*

Now after the womans child was ſet in ſafety, here is ſhewed what became of the woman her ſelf: to wit, that ſhe was ſo ſore purſued by the Scribes and Phariſees, and by the Prieſts and Elders, that ſhe was fain to fly into the wilderneſſe. The naturall ſenſe and meaning of this place is, that when the Church began to grow after Chriſts aſcenſion, and the number of the Diſciples to increaſe exceedingly, as we read in the ſecond of the *Acts,* Satan did ſo greatly maligne it, and began to be in ſuch a rage, that he would have eaten them up all at a bit, and rooted them out at once, that ſo the woman

might

might have no more being in the earth. And therefore we read *Acts* 8. that after the stoning of *Stephen*, there was such a persecution raised up against the Church by the high Priests, the Princes of the Jewes, the Pharisees, and all that cursed crew, that all the Apostles and Disciples of Christ were scattered and dispersed here and there in the heathen countries, and amongst the heathen people, which here are called the *wilderness*, that is to say, a ground untilled, desolate and barren of all fruits of godlinesse.

But now may some man say, How shall the Church do in the wilderness? how shall she live? how shall she be sustained? There is no tilling, no sowing, no planting, there groweth no corn, there is nothing to be had either for food or raiment. Here it is answered, that God prepared a place for her, where she should be fed; God took up an inne for her: she wanted neither food nor raiment in her persecutions and troubles. Which teacheth that God doth alwayes provide for his own, even in great miseries, scarcities, famines, banishments and persecutions; as sometimes he did for *Elias* in the time of dearth, and for the children of *Israel* in the wilderness.

The time wherein the Church was fed in the wilderneſſe, was *a thouſand two hundred and threeſcore dayes*: that is, during the time of her perſecution, as before hath beene ſhewed, chap. 11. verſ. 2.

V. 7. 2. *And there was a battell in heaven, Michael and his Angels fought againſt the Dragon, and the Dragon and his angels fought.*

But they prevailed not, neither was their place found any more in heaven.

Now we are come to the third part of this chapter, which is the battell betwixt Chriſt and the Devill. For whereas the Dragon could not ſmother Chriſt in the cradle, as he endeavoured, and ſo deprive the Church of all her happineſſe for ever: now he proclaimeth open war both againſt Chriſt and all his members, plotting and purpoſing to oppugne the very ſalvation of the Church, though it be founded in Chriſt. Wherein he ſheweth both his impudency and furious madneſſe. *Michael* here ſignifieth Chriſt, as in *Daniel*, chap. 10. verſe 13. This name is given to Chriſt in *Daniel*, becauſe he is the firſt of the chiefe Princes, that is, he is the head of the Angels, who are chief Princes, as the Apoſtle affirmeth, *Col.* 1.16.

That

That Christ hath his Angels joyned with him, is not to note any weakneſſe or want of ſtrength in Christ alone to overcome his enemies, but to ſhew that as Christ effecteth great wonders in the world; ſo for the moſt part he doth it by inſtruments and meanes: as ſometimes Angels, ſometimes men. But here ſpecially it meaneth the Apoſtles, and their ſucceſſors: yea and at this day all Chriſtian Kings, Princes, and Potentates of the earth, and all others, which take part with Chriſt, againſt the Devill and his inſtruments.

Well here we ſee that theſe two Generalls and grand captains, *Michael* and the Dragon, do muſter both their Armies, joyne battel, and fight a pitched field, the event and ſucceſſe whereof is this, that the dragon and his Angels go downe. O bleſſed ſucceſſe may we ſay! for if the Devil had prevailed, it had been woe to us: ſith this battel was about, and concerning the very ſalvation of Mankind by Chriſts death and reſurrection. We know how the Devil ſet upon Chriſt alone to tempt him unto ſinne, that ſo he might overthrow the worke of our redemption, ſuppoſing in this combate or monomachie to have got the day: but

he prevailed not. Afterward how ſtrongly did he oppugne him by his Angels; I meane, the Scribes and Phariſees, the high Prieſts and Elders of the people; yea all the Devills in hell, and his whole infernall Army, not onely in murthering and crucifying his naturall body; but alſo in uſing all forcible and cunning meanes to keep him downe, that he might never riſe up againe; as the great ſtone upon his tomb, the ſealing of it, the watch ſet to keep it? For the Devill knew right well, that if Chriſt roſe againe, he ſhould loſe the field: for the reſurrection of Chriſt is our actuall juſtification, *And Chriſt was mightily declared to be the Sonne of God by his reſurrection from the dead.* Rom. 4. 25. Wel, do the Dragon and his Angels what they can, yet Chriſt is riſen again, and hath ſpoiled principalities and powers; yea, all the infernal Army, and hath made a ſhew of them openly, and hath led them all in triumph upon his croſſe: ſo that we ſee in this firſt and greateſt battell, the Devill hath the foyle. And it is further ſaid, *that this Devill and all his angels were caſt out of heaven, and their place was no more found*: which is not to be underſtood of their firſt caſting out of heaven immediately after their creation:

for

for at that time they were no Devills, nor enemies to the Church, but Angels of light; but now since their fall, and since they were Devills: they are said to be cast out of heaven, not because they ever came in heaven since they were Devils, but because they can no longer impeach the Church touching her blessed estate in heaven. They are without all hope to dispossesse her of her inheritance; for that is ratified and made sure unto her in the death and resurrection of Christ. And for this cause it is said, that the Devill hath no more to do in heaven; that is, hee cannot for his heart overthrow the salvation of Gods children. *For who can lay any thing to the charge of Gods chosen? it is God that justifieth, who shall condemne? It is Christ which is dead, yea, or rather, which is risen againe, &c.* Rom. 8. 33. True it is indeed, that this battell is said to be in heaven that is, about, heavenly things; yea about the highest points of heaven, which is salvation or damnation: for the Devill upon this very point hath from the beginning mightily wrestled and strugled with the Church, and doth even until this day: but blessed be God that hee cannot, nor shall not prevail against any one of Gods elect. For our Lord Jesus saith. *I*

give unto them eternall life, and they shall never perish, neither shall any take them out of my hand: my Father which gave them me is greater then all, Joh. 10. 28. *Neither shall any pluck them out of my hand.* Again, *All that the Father giveth me shall come unto me, and this is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

Now further we are to observe, that as Christ in his own person hath once prevailed in the main battel against the Devill, so his Church militant shall likewise alwayes prevail through him: For it is written, *Mat.* 16. *The gates of hell shall not prevail against it.*

V. 9. *And the great Dragon, that old serpent called the Devil and Satan, was cast out, which deceived all the world: he was even cast into the earth, and his angels were cast out with him.*

Now because the Devil cannot overthrow the salvation of Gods elect, he is said to *be cast out of heaven into the earth*: that is, amongst earthly and carnall men, that he may exercise his tyranny, and wreak his malice upon them. For he hath power given him to tyrannize over them at his pleasure: and the Apostle saith, *Eph* 2. *he worketh in the children of disobedience, & takes him captive to do his will.*

Then

Verſ. 10. *Then I heard a voice in heaven, ſaying, Now is ſalvation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before God day and night.*

Heere is the triumphant ſong of victory, which all the Saints and Angels do ſing unto God, praiſing and magnifying his power, and the power of his Son Chriſt, for overcoming the Dragon, and giving the victory to the Church through Chriſt. For now with great joy and loud voices they ſing and ſay, that the Churches ſalvation is ſealed and made ſure unto her for ever. It can never be ſhaken. The Divell is foiled and caſt down into the earth.

Theſe ſongs of joy after great victories are of great antiquity in the Church; as we read of the children of Iſraell after the overthrow of *Pharaoh* and his Army in the red ſea; of *Deborah*, after the great victory over *Siſera*; of the Women that ſung after the victory of *Goliah* by *David*.

The Divell is called the accuſer of the brethren for two cauſes: Firſt, becauſe he accuſeth Gods elect of much ſinne, and calleth for juſtice againſt them day and night at Gods hands, that they might be condemned

ned upon ſuch articles as he is able to prove againſt them, for he knowing right well that the Judge of all the world is a juſt God, and muſt needs deale uprightly, doth dayly urge him to do Juſtice unto ſinners, being willingly ignorant that all Gods people, though ſinners, are cleared and diſcharged in Chriſt.

Another reaſon is, becauſe of the calumniations, reproaches and ſlanders which in all ages, at all times, and in all places and countries he hath alwayes unjuſtly raiſed up againſt the true worſhippers of God.

V. 11. *But they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.*

Here is ſhewed that the Churches victory over Satan and hell is not through any power or might of her owne, but by the blood of the Lamb, and the word of the teſtimony; that is, the word of God, which they witneſſe, profeſſe, love, and ſtick even unto death.

Verſ. 12. *Therefore rejoyce ye heavens, and ye that dwell in them; Woe to the inhabitants of the earth, and of the ſea: for the Devill is come downe unto you which hath great wrath, knowing that he hath but a ſhort time.*

Here

Here againe the Saints and Angels, and all the bleſſed company of heaven are called upon; and exhorted to rejoyce, becauſe the Devill and his angels are caſt out, and the elect have the victory over him through the blood of the Lambe; and becauſe the ſalvation of the Church is ſealed up, and God onely reigneth through Chriſt. Which all are matters of ſo great moment, that not onely the Church militant is ſtirred up to rejoyce herein, but even the Church triumphant alſo, That is, the ſpirits of juſt and perfect men. But on the contrary, here is fearfull woe denounced againſt the *inhabitants of the earth, and of the ſea*; that is, all Papiſts, Atheiſts, worldlings and reprobates. For ſith he cannot have his will, of the Church, yet he will have it is will and wreak his malice upon them, by hardning their hearts, and blinding their eyes, and making them his ſlaves and vaſſalls, to fight for his kingdome againſt Chriſt, againſt his Church, againſt all goodneſſe, and all good men. Therefore is added, why the Devill is in ſuch a rage with the world, and cometh upon them in ſo great wrath, and fury; to wit, becauſe *he hath but a ſhort time*: that is, becauſe his kingdome draweth

to

to an end, therefore he doth ſo beſtir him.

Verſ. 13. *And when the Dragon ſaw that he was caſt unto the earth, he perſecuted the woman which had brought forth the man child.*

Now the Divell ſeeing himſelfe caſt out of heaven, ſo as he cannot impeach the ſalvation of the Church, he raiſeth up horrible perſecutions againſt her by his inſtruments here in the earth, labouring to root her out if it were poſſible: for being overcome of the head, he doth now with might and main ſet upon the body, and what horrible ſtorms he hath in all ages, eſpecially in theſe laſt daies, raiſed up, and daily doth raiſe up againſt the Church, both the Scriptures and all Church-ſtories do abundantly declare.

Verſ. 14 *But to the woman were given two wings of a great Eagle, that ſhe might flye into the wilderneſſe, into her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the preſence of the Serpent.*

Theſe two wings do ſignifie all the waies and means of evaſion which God gave to his Church, when he delivered her from the hands of her purſuers and perſecuters: and alſo her ſwift flight from them and all their malitious practiſes. For although the Church cannot abſolutely flye from the preſence

ſence of the Divell with her Eagles wings, being ſo unſpeakable ſwift as he is; yet after a ſort ſhee is ſaid to flye from him and his preſence, when the power of the tyrants and perſecuters which he raiſed up, cannot overtake her, to murder and kill her. But as touching her flight to the wilderneſſe, and her lodging and nouriſhment there by Gods providence, in the middeſt of all penury and extremity, wee have ſufficiently heard before in the ſixth verſe, and therefore here I ſurceaſe to ſpeak any further of it. As concerning the ſpace and continuance of her nouriſhment in the Wilderneſſe, which is here ſent downe to be *a time, and times, and halfe a time*; it is the ſame with the thouſand two hundred and threeſcore dayes mentioned in the ſixth verſe; and the twenty four moneths mentioned, Chap. 11. verſe 2. and the three dayes and an halfe, mentioned Chap. 11. verſe 6. as before hath been ſhewed.

Verſ. 15. *And the Serpent caſt out of his mouth Water after the woman like a flood, that he might cauſe her to be carried away of the flood.*

Now the Church being ſecretly hid, and nouriſhed by Gods providence in the wilderneſſe, ſo as the Divell and his inſtru-

ments

ments cannot find her out or come at her, hee taketh another course, and casteth about another way to annoy her; and that is, by casting a flood of water after her to drown her withall: whereby is meant the innumerable lies, reproaches and slanders, which he raised up by sundry hereticks against her in all ages; as the Arrians, Donatists, Papists, and such like, and all to bring her into the hatred of Princes, Potentates, and all that were in love with her, that sith otherwise he could not prevail against her, yet at least he might utterly sink her in this gulf of reproaches.

Vers. 16. *But the earth holp the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon had cast out of his mouth*

The same God which first delivered the Church from the violence and fury of Satan, and afterwards cast him out of heaven, and gave her victory over him; and after that again miraculously hid her, and preserved her in the wilderness, doth not now at a dead lift forsake her, nor suffer her to be drowned in this flood of reproaches, and unjust calumniations, which the Dragon cast up after her; but causeth the *earth to help her, and to swallow up the flood:* That is, he useth all

all creatures in the earth to help his Church: and not onely ſo, but alſo he ſtirreth up many earthly and carnall men to defend the Church, and to take part with her againſt her enemies, as ſometimes he did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and ſundry others, whoſe power and policy he uſed for the good of his Church, and for the drying up of that floud of reproaches, which Satan hath in all ages caſt up againſt her. And God be thanked we ſee at this day, that this floud of ſlanders and calumnies, which Papiſts and Atheiſts caſt out againſt the Church and her particular members, doe dry up dayly, and ſhall dry up more and more, being drunk in by the earth. And the Church doth ſtand ſtill unmoveable, and ſhall ſtand and continue even unto the end of the world.

Verſ. 17. *Then the Dragon was wroth with the woman, and went and made warre with the remnant of her ſeed, which kept the commandements of God, and have the teſtimony of Jeſus Chriſt.*

Here we ſee there is no end of the Devils malice; he is infatigable in miſchief: though he have never ſo many foiles, yet he will never give over, but begin again. For where-

as

as he could not prevaile against the woman, to cast her out of heaven by impeaching her election and salvation in Christ, nor yet root her out of the earth by persecutions, being hid in the wildernesse, and locked up in the privy chamber of Gods providence, as sometimes young *Ioash* was locked up in the Priests chaber frō the fury of *Athalia*, 2 *Kings* 11 2: now he goeth another way to worke, and setteth upon her in her seed and posterity, which remaine in the earth unto this day. So that now, sith he cannot do what mischiefe he would against the Church, yet will he do what he can: seeing he cannot wound her in her head, yet will he bite and pinch at her heel, as it is written, that *he should bruise her heel* Gen. 3. 15. And as it is the malice of Satan against the Church; so is the rage and fury of all his members, even all the wicked and ungodly, against the true worshippers of God. They are restlesse in malice and mischiefe: if they cannot vex them one way, they will try another: if they cannot touch them in their lives, yet will they molest them in their goods and good name: if they cannot doe what they would, yet will they doe what they can: they will never give over; if they can spight them in the least thing that

is,

is, they shall be sure of it. For they are as full of venome as a toad, and as full of malice to Christ as an egge is full of meat.

Verse 18 *And I stood on the sea sand.*

Now *John* affirmeth that he stood upon the sea sand to behold the Beast which riseth out of the sea in the next chapter, or else because the Greek word Ἐστάθη, may be of the third person, which is, he stood; that is, the Dragon stood; it may beare this sense, that the Divell stood upon the sea sand, as it were working and framing out of the sea his chiefe instrument, which is the Beast now following to be spoken of.

CHAP. XIII.

WEe have heard in the former chapter the description of the Church, and of her arch-enemy the Divell, and of the battell betwixt them, with the successe thereof. Now in this chapter we are to hear of the Dragons two great instruments, whereby he fighteth against the woman; that is, the Roman Empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed & afflicted the Church. Therefore the main drift of this chapter is to

deſcribe at large theſe two beaſts, together with all their beaſtly proceedings. So that this chapter may fitly be divided into two principall parts.

The firſt is a deſcription of the Romane Monarchy, when it was at the higheſt pitch, unto the 11. verſe.

The ſecond is a deſcription of the Papacy, when it was in his pride and exaltation, in all the verſes following unto the end of this chapter.

In the firſt of theſe two maine branches the Roman Empire is diverſly deſcribed:

Ver. 1. Firſt, the pedigree thereof.

Ver. 2. Secondly, of her ſeven ſeverall governments.

Ver. 3. Thirdly, of her great and out-ſtretched power.

Ver. 4 5 *&c.* Fourthly, of her victories.

Fifthly, of her blaſphemies.

Sixthly, of her fury, rapine, and pride.

After this is ſet downe the wound which was made in the Empire, with the curing of the ſame.

Laſtly, is ſet down the great and admirable power and authority of the Roman Empire, which ruled over a great part of the world, and had many Nations ſubject unto it, eſpe-

cially

cially when the Popes were the heads therof.

In the ſecond maine part is the Papacy very lively deſcribed.

1. From the pedigree thereof, which is of the earth.

2. From the Civil & Eccleſiaſtical power thereof, which is pretended to come from Chriſt, although in truth it is of the Divell.

After this is ſet downe, that the Papacy ſhould be as mighty, and performe as much in the ſervice of the Dragon, againſt God, as ever the Empire of the Heathen could doe, both by authority, and force, and eſpecially by lying wonders.

Then it is ſhewed, that as the Papacy did in ſubſtance of matter ſet up, and reſtore again the old Roman tyranny to be worſhipped and wondred at; ſo hath it framed an Hierarchy of Eccleſiaſticall government, after the very forme and preſident of the ancient Roman tyranny; which is indeed ſo like it, that it is called the lively image thereof: and hee hath by his Clergy, and their juriſdiction, put ſuch life and ſpirit into this Image, that it ſpake with authority and power in all countries and kingdomes; inſomuch, that whoſoever would not ſubmit himſelfe thereunto, and both profeſſe

and practiſe Popery, and yield himſelf wholly to the Papacy, he ſhould dye for it.

Laſt of all, is deſcribed & diſcovered from the numerative letters of the name of the ſecond Beaſt, both who he was, and from whence he ſhall ſpring.

Verſ. 8. *And I ſaw a beaſt riſe out of the ſea, having ſeven heads and ten horns, and upon his horns were ten crowns, and upon his heads the name of blaſphemy.*

Firſt we are to underſtand that a beaſt in the Scripture doth ſignifie a Kingdome, or Monarchy; and that not in reſpect of the civill power thereof, which is of God, as it is written, *Rom.* 13. *there is no power but of God*: but in reſpect of the tyranny, cruelty, ambition, pride, and other ſuch like beaſtly qualities thereof, which are of the Divell: and therefore this beaſt is ſaid to aſcend out of the bottomleſſe pit. *c.* 17. *v.* 8.

This word *beaſt* is thus taken in *Daniel* 7. 17. where the three great Monarchies of the Babylonians, Medes, and Perſians, and of the Grecians, are compared for their pride, rapine, and cruelty, to a lyon, a bear, & a leopard. The Angel in that chapter ſaith expreſly, that theſe beaſts were Kings, that is, Kingly Governments or Dominions.

By

By the beast in this place is meant the Roman Monarchy, not in regard of the civil power thereof, but especially in respect of the tyranny of it, in oppressing the Church.

By the sea here is meant the troublesome state of the nations, as it is taken, chapter 4. vers. 6. and chap. 2. ver. 1. For from the boyling and broyling estate of the former Kingdoms and heathen nations, which were as a raging sea, did the Roman Empire spring up, as all stories do witnesse. And the Prophet *Daniel* doth flatly teach, that through the division of the Greek Empire, which fell out in the successors of *Alexander* the Great, especially betwixt his two Captains, *Ptolomeus* and *Seleucus*, this Roman Monarchy by degrees made a head, til at last it came to this pitch, which now we shall heare of.

By the seven heads of this beast, are meant the seven severall governments of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, by *Decemviri*. Fourthly, by Dictators. Fiftly, by *Triumviri*. Sixtly, by Emperors. and lastly, by Popes, as hereafter shall more plainly appear.

By the ten horns of this beast is meant the great power and large dominion of the Roman Empire, or, as the Angel himself doth

expound it, thereby is meant ten Kings, that is, many kingdomes which ſhould be ſubject to the Roman Monarchy, and wherein in very deed the power and ſtrength of the Empire did conſiſt. For by theſe Hornes the Roman Empire did not onely puſh down other Nations; but eſpecially doſſe againſt the Church, and as it were cruelly gore the ſides thereof.

Now then we ſee that the Roman Emperors, both in horns and heads, were like their father the Divell, or the Dragon.

By the ten crowns upon his ten horns, are meant his great and manifold victories over other Countries and Kingdomes.

The hornes of the beaſt are ſaid to bee crowned and not his heads, becauſe the Roman Empire hath alwayes more prevailed by power then by policy, by ſtrength then by ſubtilty. But the Dragon hath his heads crowned, and not his horns, becauſe he hath alwayes done more hurt by policy, then power; by ſubtilty, then ſtrength. One thing in all this is greatly to be heeded, that the holy Ghoſt in this Chapter doth ſpecially ſpeak of the Roman Monarchy, as the Popes were heads thereof; or as it was under the dominion of the Popes in their pride, when

when as the Emperours were almoſt troden under foot; and not ſimply and ſolely as the Emperours were heads thereof.

Moreover, it is ſayd, *that upon the ſeaven heads of this beaſt was written the name of blaſphemy.* For, beſides the blaſphemies of *Caligula, Nero, Domitian, Dioclesian, Julianus*, and the other old Heatheniſh and perſecuting Emperours, which have arrogated unto themſelves divine honour; wee ſhall anon heare of the ſurpaſſing blaſphemies of the Popes againſt God and all goodneſſe, v. 45.

Verſ. 2. *And the beaſt which I ſaw was like a Leopard, and his feet like a Beares, and his mouth as the mouth of a Lyon, and the Dragon gave him his power, and his throne, and great authority.*

Here the Roman Empire is deſcribed of the livelihood of qualities which it had with the other three Empires going before it. For firſt, it is compared to a Leopard for ſwiftneſſe to prey upon others; and alſo for fierceneſſe and ſubtilty, as did the Greeke Monarchy. Secondly, it is compared to a Beare for rapine and ravening, as the Monarchy of the *Medes* and *Perſians*. Thirdly, it is compared to a Lyon for pride and inſolency, as the Monarchy of the Chaldeans.

deans. So then, by this deſcription it is very clear that this beaſt ſignifieth the Roman Monarchy, becauſe it containeth in it the whole power of the other three Empires: and is here deſcribed as a compound of divers beaſts; yea, as a very monſter of monſters, having the body of a Leopard, the feete of a Beare, and the mouth of a Lion.

Moreover, it is ſaid, *that the* Dragon *gave his power, and his throne, and his great authority.* chap. 17. 8. Which plainly ſheweth, that the power and authority of the Roman Empire is of the Divell, in reſpect of the evill quality thereof; that is fraud, rapine, and oppreſſion. In which reſpect it is ſaid to aſcend out of the bottomleſſe pit, as was declared before. But the ſubſtance of it, and the government it ſelf was of God. *For the powers that be, are ordained of God,* as ſaith the Apoſtle. *Rom.* 13. 2.

Verſ. 3. *And I ſaw one of his heads as it were wounded unto death: but his deadly wound was healed, and all the world wondred and followed the beaſt.*

Here *John*, in a viſion, ſeeth one of the ſeven heads of the beaſt almoſt wounded unto death. There be divers, and differing opinions

opinions of the learned touching this wound of the Empire, both when it ſhould bee, and how, and by whom. Some underſtand it of the death of *Julius Ceſar*: ſome of *Nero*: ſome of the oppreſſion of the *Gothes* and *Vandals*: ſome of the great prevailing of *John Huſſe*, and *Jerome* of Prague, in the greateſt part of *Bohemia*. But to let all theſe paſſe, if wee doe wiſely conſider and weigh with our ſelves. that by a beaſt in this place, is not meant any lawfull adminiſtration of government, but a tyrannicall power in perſecuting the Church, we ſhall finde that a head of the beaſt was then wounded, when *Conſtantine* the Great ſlew *Maxentius* and *Licinius* the two laſt perſecuting Emperors, ſet up true Religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyranny of it. The holy Ghoſt doth not ſet downe which of the ſeven heads were thus wounded, but in generall ſaith one of them. Now it is very probable that he meaneth the fixth head: For wee doe not read of any ſuch wound in the former five which were paſt. Neither can it be underſtood of the ſeventh head, which was the Papacy, becauſe it received

no such wound as yet. It followeth then *that the wound was in the sixth head*; that is, in the Empire. But we read of no Emperour that did so wound the beast, as did *Constantine* the Great. And therefore it is very probable, nay, an hundred to one, that the holy Ghost here pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius*, *Julianus*, *Valentius*, and others, which afresh did set up Idolatry, and persecuted the Church. Now upon the healing of his wound, it is said, that all the world wondred, and followed the beast: that is, many nations, or the greatest part of the world, did submit themselves to the Roman tyranny. For sure it is, some Kingdomes were never subject to the Empire of *Rome*, as some part of *Asia*, and some part of *Africa*.

Vers. 4. *And they worshipped the Dragon, which gave power unto the beast, and they worshipped the beast, saying, who is like unto the beast? who is able to war with him?*

Now is shewed how all the Subjects of the Roman Empire did worship the Dragon: that is, they maintained that worship

ſhip which he liked and loved: that is, the worſhip of idols, which the Apoſtle calleth *the worſhip of Divels.* And it is ſaid alſo, *they worſhipped the beaſt,* 1 *Cor.* 10. 20, 21. that is, they did all with one accord ſubmit themſelves both to the Religion and authority of the beaſt: that is, to the Popes, as they were the ſeventh head of the Empire: For as I ſaid before, ſo I ſay againe, the holy Ghoſt here ſpeaketh of the Empire, when it was in the greateſt glory and exaltation; yea, when all the world wondred and followed the beaſt; yea, when all admired the great and large dominion of the Roman Empire, and ſaid within themſelves, Who is like unto the beaſt? who is able to make war with him? now the Emperor of Rome was never ſo great and powerfull, as when the Popes were heads thereof; I mean, when they executed the whole Civill juriſdiction of the Empire, beſides their Eccleſiaſticall power, which now did both meet in one. For now the Papacy was aloft, and the Roman Empire joyned with it: ſo that the eyes of the world were dazzled with the pompe and magnificence thereof, and they ſaid, What is like unto it? Or who is comparable to the Pope, the ſeaventh head thereof?

thereof? for then the blinde world thought that the power of the Pope was not onely above all things in this world, but alſo did reach even to heaven and hell. For they imagined that the Pope might carry to heaven whom he would, and whom he would he might caſt down to hell: And therefore who could war with the beaſt? And thus we ſee the reaſon of their wonderment, and of their ſpeech. All ſtories, and experience it ſelf do ſhew, that there was never any power in the world ſo wondred at, as the uſurped power and Majeſty of the Pope, after hee came to be the head of the Roman Monarchy. For then the world ſuppoſed that hee had power even as God: and that he might depoſe and ſet up Kings and Emperors at his pleaſure. Then it is clear, that under the dominion of the Popes, *Rome* hath beene in her higheſt exaltation and glory: For the Papacy was the ſeventh head of the beaſt, whereby the Whore of *Babylon* was ſupported in her moſt magnificall pomp and pride.

Verſ. 5. *And there was given unto him a mouth that ſpake great things and blaſphemies, and power was given unto him to doe fourty two moneths.*

Verſ.

Verſ. 6. *And he opened his mouth unto blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in heaven.*

Here are ſet down the proud and blaſpemous ſpeeches both of the old and new Roman Empire, and of the old and new Roman Emperors. For this beaſt (as I ſaid before) comprehendeth all the Roman Empire, both under the heathen Emperors and the Popes. Touching the great things and blaſphemies which the old perſecuting Emperors have belched out againſt the God of heaven, it would require a volume to ſet them down in particulars: I will therefore onely mention two or three for examples ſake: As firſt, that of *Caius Caligula*, which would have his image ſet up in Temples to be worſhipped as God, and that the people ſhould ſwear by his name. *Nero* alſo did openly blaſpheme the Name of Chriſt, and required divine honour to be given unto him. *Domitian* commanded that he ſhould bee called God and Lord. Many others required the like things: and ſo all the world wondred and worſhipped this blaſphemous beaſt. Now as the ſixth head, which was the old Empire of *Rome*, was full of the

the names of blasphemy; so the seventh head, which is the new Empire under the dominion of the Popes, which he here chiefly speaketh of, did most of all blaspheme. For the Pope did challenge to himself all power both in heaven and earth: he would bee worshipped as God: he usurped authority over the Word of God: he did take upon him to forgive sins: he did most blasphemously incroach upon all the offices of Christ, as King, Priest, and Prophet: he hath commanded the Angels, he hath erected blasphemous images, and caused pictures to be made of the Godhead: he boasteth, and cracketh great things of his papall power, of *Peters* keyes, of *Peters* chair, of *Peters* succession, of his miracles, of his two swords, and of his manifold prerogatives royall. One of the Popes poysoned his god: another cast his god into the fire: another would eat his Peacock in dispite of God. Some of them counted the religion of Christ a tale or fable, some dranke to the Divell, some said they could do as much as God. It were infinite to set down all their blasphemies: for it is said of the whore of *Babilon, that she was full of the names of blasphemy.* Let this suffice for the understanding of this text, that as the old heathenish

theniſh Emperours did blaſpheme, ſo the Popes being heads of the Empire, did moſt of all blaſpheme. And as it is here ſaid, they did not onely blaſpheme the Name of God, but alſo did open their black and blaſphemous mouthes againſt his *tabernacle*; that is, his Church, calling it a company of hereticks, ſchiſmaticks, apoſtates, and ſuch like; *and alſo againſt them that dwell in heaven*; that is, the ſpirits of juſt and perfect men which are in heaven, as *Luther*, *Calvin*, *Melanchon*, and ſuch like.

Moreover, it is to be noted, that this mouth was given unto this monſtrous beaſt, thus to blaſpheme and ſpeake great things. But this is to be underſtood, that it was given in the wrath and juſt judgement of God upon the world, to plague them withall, becauſe they regarded not the knowledge of the truth. But it is added, that this power of the beaſt thus to worke his actions was limited to 42 moneths; ſo that although the rule and rage for a time, yet ſhall he not long continue.

Verſ. 7. *And it was given unto him to make war with the Saints, and to overcome them; and power was given unto him over every kidred, and tongue and nation.*

There-

Verſ. 8. *Therefore all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb which was ſlain from the beginning of the world.*

Theſe two verſes doe ſet forth the great power which was given to this beaſt, both in fighting againſt Gods people and alſo overcomming of them, and murthering of them by heapes. As we read of thouſands murthered in the firſt ten perſecutions, and ten thouſands by the Popes, ſince they came to exerciſe the civill authority and juriſdiction of the Roman Empire. and that in all Countries and Kingdomes of Europe, as it is here ſaid, that *power was given unto him over every kindred, and tongue, and nation.* And it is added, that *all that dwell upon the earth*, that is, all the Subjects of the Roman Monarchy, ſhall worſhip the beaſt, and make a God of him; as we read they have done. And the chiefe motive thereof was his blaſphemous mouth, boaſting, and threatning great things if any did withſtand him: and alſo his mighty power and authority, whereby hee bare down all before him. For if any did mutine againſt him, he was ſure to ſmart for it. And thus through his tyrannicall power he ſubdued all nations under him, and made them

them ſtoupe, and fall downe and worſhip him. But it followeth, that for all this, none of Gods Elect did worſhip him, or ſubmit themſelves to his religion and authority, but only thoſe that *dwell upon the earth*; that is, earthly men: as Papiſts, Atheiſts, and Reprobates, and all ſuch *whoſe names are not written in the book of life.* Chriſt is called the Lamb ſlain from the beginning of the world, becauſe the ſaving power of his death was from the beginning of all believers, although he was not actually exhibited untill the fullneſſe of time.

Verſ. 9, 10. *If any man have an ear let him hear. If any lead into captivity, hee ſhall goe into captivity: If any kill with a ſword, hee muſt be killed by a ſword. Here is the patience and faith of the Saints.*

Here is ſhewed, that the things ſpoken of this great beaſt are very ſecret and myſticall, and can be underſtood of none but thoſe only whoſe eares and eyes God openeth to hear, and ſee, and underſtand, that is, the very elect of God: as for all papiſts and worldlings, their ears and eyes are ſealed and ſhut up, they cannot underſtand them, but do ſtill worſhip the beaſt, aſcribing unto him divine power and honour.

In the tenth verſe the judgement and vengeance of God is denounced againſt the Roman Monarchy, both former and latter; which, as it hath long oppreſſed the Church with cruell bondage, and drawn thouſands into perpetuall captivity; ſo it ſelfe alſo ſhall be caſt down, with all the adherents thereof, both in this life, and that which is to come. For, as the Roman Empire did tyrannize over the world, & led millions into ſpirituall captivity and bondage: ſo here it is avouched, that according to the juſt law of quittance, it ſhould be brought to the ſame lore. And as this beaſt had murdered many by the ſword, ſo he himſelfe muſt be murdered by the ſword alſo; as the Apoſtle ſaith, 2 Theſ. 1. 6 *God is juſt and therefore will recompence tribulation to them that trouble his Church.* Now all this ſeemeth to me to be a clear propheſie of the fall and deſtruction of the Roman Empire, which indeed, conſidering the pitch that it was at, may ſeem a thing ſtrange & incredible: and therfore the holy Ghoſt ſtirreth us up to attention in the 9. verſe, as to a thing of great wonderment and admiration: for if the Roman Monarchy fall the Papacy muſt of neceſſity fall with it, For the Roman Empire is that beaſt

which

which beareth up the whore of *Babylon*, as appeareth in the seventeenth chapter of this Propheſie, where we ſhall (God willing) plainly and at large hear of the joint deſtruction of them both together.

It is added: *Here is the patience and the faith of the ſaints.* That is, here is required great patience of all Gods children, to wait and tarry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to believe that they ſhall in Gods appointed time come to paſſe. For few do believe theſe things, & therfore wait not with patience for the accompliſhment thereof.

Verſ. 11. *And I beheld another beaſt coming out of the earth which had two horns like a lambe, but he ſpake like the dragon.*

Having deſcribed the firſt beaſt, which is the Roman Empire; now the holy Ghoſt cometh to deſcribe the ſecond beaſt, which is the Papacy, or the Kingdome of the great Antichriſt: for although he be deſcribed before in regard of his Monarchy, that is, the civill juriſdiction which he exerciſed, as he was the ſeventh head of the beaſt, and head of the Empire; yet here he is deſcribed after another ſort, that is, according to his eccleſiaſticall authority: and there-

fore he is called another beast, or a beast differing from the former, in that he exerciseth another power, beside the power of the heathen Emperors of *Rome*, which is his spirituall jurisdiction, in which respect he is called the false Prophet.

The second beast riseth out of the earth, as the former rose out of the sea: then it appeareth, that Antichrist is, by his breed, a son of the earth, obscurely borne, and by little & little creeping up out of his abject estate, as did the Turke. It is here most truely said, that the Kingdome of Antichrist ariseth out of the earth, and is the very breed of the earth; for assuredly it never came from Heaven. It was first hatched out of covetousnesse, ambition, pride, murthers, treasons, poysoning, sorceries, enchantments, and such like. For all stories do shew, that from these roots the Papacy grew to his exceeding height and altitude.

This second beast hath *two hornes like the Lamb*; Whereby is meant his Civil and Ecclesiastical power, or his Kingdom & Priesthood, which hee falsely pretended to come from the Lamb; and therefore he giveth in his armes two keys, and hath two swords carried before him. So *Boniface* the eighth

shewed

ſhewed himſelf one day in apparel as a Pope, and the next day in armour as the Emperour; and the two hornes in the Popes Mitre are ſignes hereof. But the holy Ghoſt here telleth us, that theſe two hornes are not the hornes of the Lamb, but only *like* the horns of the Lamb: for he received not his power from the Lamb Chriſt, but from the Devill, that is, the Dragon with ten hornes. Then thus it is. The Papacy is the ſeventh head of the firſt beaſt, that is, the Empire; and yet a beaſt by it ſelfe, with two hornes like the Lamb, in reſpect of his joynt power and authority, both Eccleſiaſticall and Civill, in which reſpect he is called even in the eighth: and one of the ſeaven, *chap.* 17. 11.

Although this ſecond *beaſt have two horns like the Lamb, yet he ſpake like the Dragon*, that is, all his words and workes, practiſes and proceedings, Lawes and decrees are for the Dragon, of whom he hath his power, and throne, and great authority. So that whatſoever he pretendeth in religion, and matters of Gods worſhip, as though hee would bee like the Lamb; yet aſſuredly hee is altogether for the Dragon and the Divell, hee is aſſured unto them, as all experience doth manifeſtly witneſſe.

Verſ. 12. *And hee did all that the firſt beaſt could do before him: and he cauſed the earth, and them that dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.*

Here is ſhewed, that the ſecond beaſt was as mighty and ſtrong as the firſt beaſt, and could doe as much as hee, even in his preſence. Whereby is noted the great power and authority of the Papacy, in performing as much in the ſervice of the Dragon againſt God and his Church, as ever the Empire of the heathen, and thoſe wicked Emperors could doe: yea, he did much more againſt Chriſt and his religion, then ever the perſecuting Emperors could do, even then when they were at their higheſt pitch. And all this he did in his preſence, that is, in the ſight and open view of the whole Empire, or whole world.

And he cauſed the earth, and them that dwell therein, that is, all papiſts and worldlings *to worſhip the firſt beaſt*, that is, to receive the worſhip and religion of the old Roman tyranny, which ſet up and maintained idolatry: ſo then, although the power in the Papacy came under the name of Chriſt, yet in truth it was the ſame with the power of the perſecuting Empire; for the heathen Empe-

rours

rours condemned the true worſhip of God, and ſet up falſe worſhip, even the worſhip of Divels which is idolatry, & ſo do the Popes alſo. So then we ſee that this ſecond beaſt is all for the firſt beaſt, that is, he levyeth all his power and authority to ſet up the worſhip and religion of the old Roman tyrants; and to force all men by cruell lawes and decrees to receive and embrace the ſame. So this ſecond beaſt is nothing better then the firſt; nay, in truth a great deale worſe.

Verſ. 13. *And he did great wonders, ſo that hee made fire to come downe from heaven on the earth, in the ſight of men,*

Verſ. 14. *And deceiveth them that dwell on the earth, by the ſignes which were permitted him to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the image of the beaſt which had the wound of a ſword, and did live.*

Theſe two verſes containe two ſpeciall thing: the one is, the falſe and faigned miracles of Antichriſt: the other is the curſed effect thereof.

To the firſt, which is the wonders and miracles which Antichriſt ſhould worke, it is ſaid, that hee ſhould *make fire to come downe from Heaven*, as *Elias* did:

The meaning whereof is not, that the Pope could indeed cauſe fire to come down from heaven, as *Elias* did: but in the opinion of the blinde world, they ſeemed to have as great power as *Elias* had: For, partly by counterfeit miracles, and partly by ſome ſtrange things done by the power of Sathan, the ſeduced world hath verily believed, that the Pope and his Clergy had as great power to work miracles as ever had *Elias*.

Touching the ſecond thing, which is the effect of theſe wonders. It is here ſaid, that the inhabitants of the earth, that is, Papiſts and worldlings, were groſſely deceived and deluded by them, even by theſe lying wonders, which were permitted him to do in the ſight of the beaſt, that is, in the face, and open view of the Empire: According as the Apoſtle foretold, 2 *Theſ.* 2. that *the coming of Antichriſt ſhould be by the effectuall working of Sathan, with all power, and ſigns, and lying wonders, and in all deceiveableneſſe of unrighteouſneſſe among them that periſh*, &c. But concerning the Popiſh counterfeit ſigns and wonders, it is needleſſe to write, being ſo well known unto all men as they are, and ſo common and notorious in all ſtories.

Saying

Verſ. 14. *Saying to them that dwell on the earth, that they ſhould make the image of the beaſt, which had the wound of a ſword, and did live.*

Now Antichriſt, having gotten the world under him by his counterfeit miracles, doth lay his commandement on them, to make the image of the beaſt. Now what is here meant by the image of the beaſt, is ſomewhat hard to diſcuſſe: ſome think, that by the image of the beaſt, which had the wound of the ſword, and did live, is meant the repairing and the reſtoring of the decayed eſtate of the Empire, by the Popes, to his full ſtrength and vertue. We do read that the eſtate of the Empire under *Nero*, *Otho*, *Galba*, and *Vitellius*, was weak and feeble, in compariſon of that which was before under *Auguſtus*, *Tiberius*, and *Claudius*. We do read alſo that the Gothes and Vandals made horrible rents and diſſipations in the Roman Empire. We do further read, that the Empire was divided and rent in pieces, ſo that there was the Emperour of the Eaſt, and the Emperour of the Weſt; yea, at laſt the Empire of the Weſt fell quite downe, ſo that for the ſpace of 300 yeares and more, there was no Emperor of the Weaſt, till the

Biſhop

Bishop of Rome, *Leo* the third made *Charls* the great, the King of France, Emperor. Then was the Empire of the West againe erected, and in time grew to as great a height, under the dominion of the Popes as before; yea, far greater. Now, I say, some do take this restoring of the decayed estate of the Empire, by the Popes, to his former strength and power, to be the *making of the image of the beast which had the wound of a sword, and did live.* But for my own part, I cannot be of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition was the setting up of the beast himselfe; for the Empire is the beast, and not the image of the beast; for wee must needs grant, that the beast and the image of the beast are two severall things. But the Popes, in recovering the Empire to his pristine estate, set up the beast againe: and therefore not the image of the beast. Therefore the image of the beast cannot be understood of the restauration of the decayed estate of the Empire. Besides this, it is here said, that the inhabitants of the earth had a great hand in the making this image. But the inhabitants of the earth bare small sway in the recovering and erection of the Empire:

Empire: (For therein the Popes were all in all, after it came into their hand.) Therefore this cannot be underſtood of the Empire, but of ſome other things: Let us then diligently ſearch out what may be the true meaning of this place. It muſt needs be granted, that by the beaſt which had the wound of a ſword and did live, is meant the recovered eſtate of the Empire, as before, *ver.* 12. And by the Image thereof, I underſtand the form of Government: for an Image doth ſignifie a likeneſſe, a ſimilitude, a figure or form of a thing. And as in all civill and eccleſiaſticall regiments, there is both a ſubſtance and a form, a matter and a manner; ſo here, having before ſet downe, that Antichriſt had erected the ſubſtance and matter of the Roman tyranny; now he ſheweth, that he would alſo ſet up the Image and form of the ſame. For before, *ver.* 12. it is ſaid, that Antichriſt this ſecond beaſt, cauſed the world to worſhip the firſt beaſt, that is, to receive and imbrace the lawes, worſhip, and religion of the old Heatheniſh Romane Tyrants, as before hath been ſhewed; & now here is added, that he did not content himſelfe with cauſing the Inhabitants of the earth to worſhip the old beaſt in the ſubſtance of his religion; but alſo

hee layeth commandements upon them, to make his image, that is, to erect an externall forme of Ecclesiasticall government, after the very patterne and forme of the Government of the old Empire; yea, so like it, that it is called the very image of the same. For, as the forme of government under the old Emperors was cruel and tyrannicall, and altogether bent against the Church; so the forme of Ecclesiasticall Government under the Popes was cruel and tyrannicall, and altogether bent against the Church; and therefore here it is called the image of it; for it is as like it as it can look. Then it followeth, that Antichrist hath set up that externall forme of worship, which the idolatrous Romans of old used, and that he hath renewed the persecuting Empire, not onely in substance of matter, but also in forme of government: and therefore I conclude, that the Popish Church policy and externall regiment is the very image of the beast.

Here the inhabitants of the earth are said to make the image of the beast, because they gave their consent to the making of it: for indeed the Popes themselves were the chiefe agents and doers of it.

Vers. 15. *And it was permitted unto him to give*

give a ſpirit unto the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe, that as many as would not worſhip the image of the beaſt, ſhould be killed.

Here is ſhewed, that this image of the beaſt was not a dead image, but a living image: for Antichriſt put a ſpirit into it; that is, life, and power, and great authority; inſomuch that this image could ſpeake, and not onely ſpeake, but ſpeak with great authority and terror: ſo as whoſoever would not worſhip this Image, that is, ſubmit himſelf to the Popiſh Hierarchy ſhould bee put to death. But may ſome man ſay, How did this image ſpeake? I anſwer, by the Popiſh Clergy. For the Romiſh rabble of Cardinalls, Abbots, Monkes, Prieſts, Friars, and all that curſed Corporation, were the very breath, life, and ſpirit of this image: I meane, that the life-bloud of their externall regiment did lie in the execution thereof by the Clergy, as it were in certaine arteries and veynes. For what was their outward forme of gouvernement without this cruell execution of their ſtinging Clergy-men, but as a dead image without life? But when Antichriſt had once conſecrated and erected his Romiſh Prieſthood, then did hee put life into his image, which

whic hb efore he had caused to be made and erected. Then we do plainly see, that the Popish Hierarchy is not a bare resemblance of the old Romane policy, to stand as a picture on a wall, but hath a spirit put into it by the false Prophet, and speaketh with such power and terrour in all Kingdoms, that it causeth all to be put to death that will not submit themselves unto it, and fall downe and worship the beast. Who knoweth not this, that as many in the Countries as would not imbrace Popery, and the old Romane tyranny, the Popish Clergy, their Inquisitors, and other Officers did condemne them in their Courts as Hereticks, Schismaticks, and delivered them over, being condemned, to the secular power to be put to death?

Vers. 16. 17. *And he made all, both small and great, rich and poore, bond and free, to receive a mark in their right hand, or in their foreheads.*

And that no man might buy and sell, save he that had the marke, or the name of the beast, or the number of his name.

Antichrist is not content to murder and massacre in all countries which will not worship the image of the beast; that is, stoup to his government and authority: but hee will go yet a step further, and will have all sorts of

of people brought in bondage unto him, as his marked ſervants. For as men uſe to ſet a brand upon their ſheep and other cattel, and to ear-marke them, that it might openly and manifeſtly appeare to whom they appertaine: So doth Antichriſt, this Romiſh beaſt, cauſe all men in all Kingdomes to carry in open view his marke or brand, whereby all men ſee that they do appertaine unto him.

It is here ſaid that all the vaſſals of Antichriſt, of what degree eſtate or condition ſoever, muſt receive this marke in their right hand, or in their forehead; that is, they muſt openly profeſſe and practiſe the worſhip and religion of the beaſt: For the forehead is put for the profeſſion, and the right hand for the action; ſo that in one of them at the leaſt, every man muſt openly declare, that he acknoledgeth the Pope of Rome to be Lord of his faith.

Moreover it is added, *That no man might buy or ſell, ſave he that had the marke, or the name of the beaſt, or the number of his name:* the meaning is, that no man might traffique in the world, or have any doings amongſt men; nay, hee might not bee ſuffered to live, except he had the marke of the beaſt

in

in his forehead, or in his right-hand, that is, unleſſe he did profeſſe and practiſe the worſhip, the religion, lawes, decrees of the Pope. For the marke of the beaſt is put for his worſhip, religion, laws, decrees, regiments, and policy.

Moreover, the Popes vaſſals have not only his mark upon them, whereby they may be knowne, but alſo the name of the beaſt; for they muſt be named after him, even as children bear the name of their fathers, and muſt be called of the Pope, or *Papa*, Papiſts. And not only ſo, but alſo they have another privy mark upon them, and that is the number of his name, which is *Latinos*, or profeſſors of the Latine religion, Latine Kingdome, and Italian Church, as ſhall by and by appear.

Now then to grow to concluſion, and to make a brief recapitulation of all things here ſpoken concerning the ſecond beaſt, which is Antichriſt: let us conſider what increaſings and proceedings he hath made, as it were by degrees.

Firſt, although he hath two horns like the Lambe, that is, Civill and Eccleſiaſticall power; yet he ſpeaketh like the Dragon, that is, he bendeth all his power and authority,

rity, words and works of the Divell.

Secondly, he doth as much as the first beast could do in the service of the Dragon.

Thirdly, he causeth the first beast to be worshipped: that is, established the substance of his Religion.

Fourthly, he maketh the image of the beast; that is, added a forme to the substance.

Fifthly, he putteth life into his image by his Clergy.

Sixthly, he will have his image worshipped and yielded unto on pain of death.

Lastly, he will have all men of all conditions to wear his livery, and receive his mark, as it were his hired and covenant servants.

Vers. 18 *Here is wisedome: Let him that hath wit count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.*

Now last of all, the holy Ghost telleth us that it is a very high point of wisedome and understanding to count the number of the beast, and requireth a sharp and pregnant wit; and withall telleth us, that it is the number of a man; that is, such as a man enduced with Gods Spirit may finde out. Then

we are incouraged to ſearch into it, ſinc
it is within the compaſſe of mans reach. I
is no impoſſible thing. If therefore we coul
find out his name, we would deſire no mor
then the field were won, for his name woul
diſcover him, and deſcry him to all th
world, and quite ſtop the mouthes of the Pa
piſts, ſo as they ſhould never have any thin
more to ſay. For if Saint *John* had ſaid ex
preſſ'ly and in plaine termes, that the Pope
of *Rome* are this ſecond beaſt, and the ver
Antichriſt himſelfe, then the Papiſts ha
been put to perpetuall ſilence, all matter
quaſh', and all controverſies ended betwix
them and us for ever. But heere the hol
Ghoſt doth not tell us his name plainely, bu
myſtically, as many other things in thi
booke, that the worldlings which ſhoul
fulfill them might be blinded, whileſt th
eyes of Gods elect are opened to ſee into the
truth of all theſe matters. Well, to come to
the point: S. *John* doth only here ſet downe
the numerative letters of the beaſts name.
Hee wrote in Greeke, and hee onely ſetteth
downe three Greeke letters or Characters;
which in Greek numeration make ſix hun-
dred ſixty & ſix. Now further, we are to note,
the numerative letters of the Greeke word

Latinos

Lateinos do make just this number. And yet further, wee are to observe as a very speciall thing, that *Irenæus, contra hæres.* an Ancient Father of the Church, who lived very neere unto the Apostles times, mentioneth this word *Lateinos*, as the name of the beast: And moreover affirmeth, that it was a common received opinion in his time, and before, that the beast should be so called.

Now then let us consider how this fitteth. First, wee know that the numerative letters of *Lateinos*, doe justly fit Saint *Johns* Greeke numerative letters. Secondly, wee know that Antichrist is the head of the Latine Church, or Latine Empire; and therefore this very *Lateinos*. For here we doe not enquire after the name of any particular man, but about the name of a Kingdome; for the beast is a kingdome, and a succession of men. Now *Italy* in old time was called *Latinum*, and the *Italians Latini*, which noteth out of what Countrey the beast should come. Moreover, the beasts name, or name of the Romane Empire is *Lateinos*, because the Empire both under the Heathen Tyrants, and the Popes especially, had all their Religion, Service, Prayers, Lawes, Decrees, writings, and translations in Latine: all was

in Latine, Latine; the Pope preferred his Latine translation of the Bible before the Hebrew, and Greek Originals. Thus then it is, Saint *Iohn* telleth us flatly, *the number of the beast is six hundred sixty six. Irenæus* saith, that *Lateinos* is his name, which containeth just the number: Therefore heere we have his name, here he is found. For if his name be *Lateinos*, we need search no further, wee know who it is, we know who is meant: for is not the Pope *Lateinos?* are not the succession of them *Latini?* are they not the heads of the Latine Church, and Latine Empire? have they not all their worship and service in Latine? are they not Latines? for what is the name of the Roman Empire, but *Lateinos?* and what is the name of the Popish Hierarchy but *Lateinos?* True it is indeed which the Papists say, that many names may be invented, whose letters make this number: but the spirit of God speaketh not of faigned names, for thereof can come nothing but uncertainety: but he willeth us to count the number of his name, which then the beast had, that is, *Lateinos*. I do thus then conclude; The beast is a kingdom, and the Papacy is the kingdome of the Latines. Therefore the Papacy is the beast.

The Papacy is *Lateinos*, and containeth the number of the beaſt: For what other Monarchy can be ſhewed ſince the *Revelation* was given, whoſe numerative letters containe this foreſaid number? aſſuredly none. And therefore out of all doubt Saint *John* pointeth at the Roman Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the beaſt, according to Saint *Johns* computation, and alſo his name, which is the Latine Empire, or Roman Empire. And thus have we heard the deſcription of theſe two huge and monſtrous beaſts, the ſea-beaſt, and the land beaſt; which both from the Apoſtles time hitherto have indeed played the beaſt againſt Chriſt and his Church, and ſtill do play the beaſts, and will never ceaſe playing the beaſts, till their horns and hooſes, heads and bodies be clean cut off, which will be ſhortly, as wee ſhall heare anon.

CHAP. XIIII.

WEe have heard in the former chapter the deſcription of the two great and dreadfull beaſts. We have heard how

mightily they have prevailed now many yeers and raigned as Monarchs of the earth. Now in this chapter we are to heare the fall and ruine of them both. So that the maine drift and scope of this chapter, and all the chapters following untill the twentieth chapter, is to shew, that both the Romane Empire and the Papacy shall ebb as fast as ever they did flow, shall wain as fast as ever they did waxe, shall decrease as fast as ever they did increase, and fall downe as fast as ever they did rise up, even untill they come to utter ruine and desolation.

This chapter containeth seven principall things.

Vers. 1 2.3.4 5. First, it sheweth that God had his Church upon the earth, even then when it seemed to be utterly extinct by the prevailing of the two outragious beasts.

Vers. 6.7. Secondly, it sheweth that the poore persecuted Church did syncerely and zealously worship God even in the fire and flames of afflictions.

Vers. 8. Thirdly, it sheweth that the Gospel shall be preached with great successe in these last dayes throughout many kingdomes.

V. 9.10.11. Fourthly, it sheweth that Rome shal fal down at the preaching of the gospel.

V. 12.13.

V. 12. 13. Fifthly, it sheweth that all Papists shall be condemned, and cast into hell fire.

Sixtly, it sheweth that it shall go wel with Gods elect, which having refused the worship of the beast, do live and die in the Lord.

V. 14. &c. Lastly, it describeth the day of judgement, wherein all, both good and bad, shall have according to their deserts.

Vers. 1. *Then I looked, and behold a Lambe stood on the mount Sion, and with him an hundred and fourty and four thousand, having his Fathers name written in their foreheads.*

Now at the last the holy Ghost bringeth in Jesus Christ upon the theater of the world, as it were to play his part in this tragedy, and to help the poore weak woman, which we heard of before against the Dragon, and the two monstrous beasts, which would have torne her in pieces, and utterly devoured her, if this Lamb Jesus Christ had not stept in and rescued her. Well, now commeth in our Lord Jesus, and beginneth to stirre in these matters, and to take upon him the protection and defence of the poor helpiesse woman, against both the Dragon, and the Dragons two great instruments. But some may say, What is a poore Lamb to encounter with a Dragon, with a

lion, with a leopard, and a beare? I anſwer, that although Chriſt be a lamb to his Church, even the Lamb of God that taketh away the ſins of the world, and the Lamb that was a ſlain Sacrifice from the beginning for the redemption of his elect: yet to all his enemies he is a moſt ſtrong and terrible lion, even the lion of the tribe of *Iudah*, as he is called before, c. 5. 5. Now this moſt terrible Lion, even the Lord of hoſts, the Lord mighty in battell, cometh forth to protect and defend his Church againſt her enemies, who is of ſuch infinite might and puiſſance, that neither the old dragon, nor his yong imps, nor all the curſed hell hounds that bark, and bite, and take their part, ſhall ever be able to ſtand in his hands: For, rage they never ſo much, he ſhall hamper them all well enough. For though he hath given them the reine a long time, and let them alone, and ſuffered them to play the Tyrants with the woman his ſpouſe; yet now he will no longer put it up at their hands, but will up and maintain the womans cauſe, and bear her out againſt them all: nay, he will make ready his bow, that he may ſhoot off, and make his arrows drunk in the blood of her and his enemies, and will whet his glittering ſword, that he

he may ſheath it in the heart of Antichriſt and all his adherents. Therefore now let both the great beaſts and their fire look to themſelves; for here comes in one that will knock them all down, and lay them in the duſt, that they ſhall never riſe up againe. For this cauſe now at length S. *John* in a viſion ſeeth a Lamb ſtand upon mount *Sion*, that is, Chriſt preſent with the Church: For mount *Sion* was an ancient figure of the Church; as it is written, Mount *Sion*, lying north-ward, is fair in ſituation, *it is the joy of the whole earth, & the city of the great king.* Pſ. 48. 2. And again. *The law ſhall goe forth of* Sion, *and the word of the Lord from* Jeruſalem. Mich. 5. 2.

Moreover, Saint *Iohn* ſeeth here *With the Lamb an hundred forty and four thouſand:* that is, the particular members of the Church, putting a certain number for an uncertaine, and ſpecially alluding to the ſealing of the twelve tribes of *Iſrael*, as before hath been ſhewed. For it might be demanded, where the Church was when all the world wondred, and followed the firſt beaſt? *chap.* 7. 4. And alſo when all, both ſmall and great, rich and poor received the mark of the ſecond beaſt. Saint *John* anſwereth, that even then, in the midſt of the heat of perſecutions

secutions, God had his hid and invisible Church whom Jesus Christ did protect and preserve even in the very flames of persecutions, being alwayes present with them, and amongst them, as he said to his disciples, a little before his bodily departure from them: *Loe, I am with you, even until the end of the world.* And heer he is sayd to *stand upon mount Sion with his hundred forty and foure thousand.* And it is added, that this number of Gods faithfull elect children *had his Fathers name written in their foreheads*: that is, they did professe and practise the doctrine and religion of God their Father only, utterly renouncing and abhorring the worship & religion of the beast. For the Fathers name in this place is set opposite to the mark of the beast; to signifie, that as the worshippers of Antichrist received his marke, so the true worshippers of God received his brand, which is his Spirit, and the fruits thereof, whereby they were perfectly discerned from those which had the beasts mark. So then, it cleerly appeareth from this place, that God preserved many thousands of his true worshippers, even in the daies of the great Antichrist, when there seemed to be very few or none remayning upon the earth, as it was in the dayes of

Elias.

Elias. In vain therefore do the Papists ask us where our Church was before *Luthers* time, sith the holy Apostle here stoppeth their mouth, and telleth us plainely; that Christ had his little flock in the wildernesse, even then, when it was in greatest streights, and as we say, driven to the walls. And therefore visibility is no sound note of the Church, as the Papists do most ignorantly dispute. For it is a fond and absurd kinde of reasoning, to say there is no Church at all, because it doth not visibly appear: as if a man should reason, that there is no Moone in the Heavens, because sometimes there is none seen, as in the change.

Vers. 2. *And I heard a voice from heaven as the sound of many waters, and as the sound of a great thunder: and I heard the voice of harpers harping with their harps.*

Here is set forth how his company of true worshippers doe magnifie and praise God for his great mercies towards them. First, *John heareth a voice from heaven*, that is, an heavenly voice, or the voice of the Church, praising and glorifying God. For we have heard before, that Heaven in this booke *chap.* 8. 1. is sometimes put for the Church upon the earth, and the reasons thereof. Whersoever there-

therefore the Church is assembled to hear the word, and to pray, and give thanks, there is a voice from heaven, or an heavenly voice. Now this voice is compared to three things: first, to the sound of *many waters*. Secondly, to the sound of a *great thunder*. Thirdly, to the *voice of harpers harping with their harps*. It is likened to many waters, because it proceedeth from sundry sorts of people, of sundry nations, countries and kingdomes, as the word *waters* is taken afterwards in this Prophesie, *c.* 17.1. *c.* 17.25. It is compared to *thunder*, because the prayers and invocations of the true Church are as loud in the ears of God as any thunder-crack. It is compared to *harpers harping with their harps*, both because their spirituall worship and service is as sweet unto God as any musique unto men; as also, because all Gods faithfull people do tune together among themselves, and in their worship, as the strings of a wel-tuned instrument of musique, or as many musitians playing together, which make a sweet harmony, and most melodious ditty.

Vers. 3. *And they sung as it were a new song before the throne, and before the foure beasts, and the Elders, and no man could learn that song, but the*

the hundred forty and four thousand which were brought from the earth.

Now it sheweth how this holy society of the faithfull do continue their praysing and glorifying of God; they are not weary of well doing, but hold on constantly in the course of Gods worship, having new songs of thanksgiving in their mouthes, and serving God dayly with renewed affections, as men inflamed with the zeale of Gods glory: and all this they do performe *before the throne, before the four beasts, and the Elders:* that is, in the presence of God and his Angels, and his holy congregation. *And no man could learn that song but the hundred forty and four thousand*; that is, none of the reprobates and ungodly worldlings could inwardly feel and understand this spirituall worship, but only the elect, to whom it is given to understand the secrets of God, and the mysteries of his Sons Kingdome.

Vers. 4. *These are they which are not defiled with women, for they are virgins: these follow the Lamb whersoever he goeth: these are bought from men, being the first fruits unto God, and to the Lambe.*

Vers. 5. *And in their mouths were found no guile; for they are without spot before the throne of God.*

This

This holy company are not defiled with women, that is, with groſſe and divers ſins, or rather with idolatrous pollutions: *For they are virgins*, that is, chaſt worſhippers of God, which are not polluted with the defilements of Antichriſt. *Theſe follow the Lamb* Chriſt *whitherſoever he goeth.* They heare his voice, they profeſſe his worſhip, and obey his doctrine; they abhor Antichriſt, they follow not the beaſt, nor receive his mark. *They are brought from men, and bought from the earth*, as it is ſaid before; that is, they are redeemed and bought with a price from the corrupt lump of mankinde, and curſed race of *Adam, that they might be the firſt fruits unto God, and to the Lamb*, that is, wholly conſecrated to his worſhip, and to ſerve him in righteouſneſſe and true holyneſſe all the dayes of their life. *In their mouthes was found no guile*; that is, they doe declare their innocency and uprightneſſe both in their words and workes, as thoſe which Chriſt hath choſen out of this world, and bought with a price through his blood, in whom they are without ſpot or ſpeck before God.

V. 6. Then I ſaw another Angel fly in the middeſt of heaven, having an everlaſting Goſpel to preach unto them that dwell on the earth, and

to

to every Nation, and kindred, and tongue, and people.

Verſ. 7. *Saying with a loud voice, Feare God, and give glory to him: for the houre of his judgement is come, and worſhip him that made heaven, and earth, and the ſea, and the Fountaines of water.*

Hitherto the holy Ghoſt hath taught us how the Church was preſerved under the tyranny of Antichriſt, and greateſt waves of perſecutions, and that even then they did purely and faithfully worſhip the true God. Now he proceedeth to foreſhew the ruine and downefall of Antichriſt, and plainly to propheſie the utter decay of the kingdome of Babel. This doctrine therefore wee are to hearken unto with great attention and cheerefulneſſe, becauſe it doth ſo much concerne our good, and the good of the whole Church; alſo becauſe we live in the dayes wherein we ſee it is in part fulfilled.

Firſt, therefore wee are to underſtand what is meant by this Angel heere mentioned, to wit, not any celeſtiall Angel, or inviſible ſpirit, as it is ſundry times taken before: but by this Angel, and the two Angels following, are meant all the faithfull Miniſters of the Goſpel, which ſhould be raiſed

up

up in these last dayes for the overthrow of Rome, and the delivering of the Church from under the captivity of Antichrist: which may plainly appear by this that is said; this Angell preacheth the everlasting Gospell unto them that dwell on the earth, which cannot properly agree to the celestiall spirits. we have heard out of the tenth chapter, that Jesus Christ did open the litle book, which is the Bible, and did give authority to his faithfull Ministers to goe preach and publish the doctrine thereof to many nations, countries, and Kingdomes: now unto that agreeth this which was spoken of, and is a further opening and declaring of that which is there set down. For as there Jesus Christ commeth down from heaven, and openeth the litle booke, which had been long shut up under the darknesse of Popery, and the smoake which came out of the bottomlesse pit: So here Christ Jesus raised up his faithfull Ministers and preachers to publish and proclaime the doctrine of the Gospell, which had long lain hidden under outragious persecutions of the two monstrous and most hideous beasts. To this also agreeth that which is writen in the eighteenth chapter of this booke, where Saint

John

John ſeeth an Angel come downe from heaven, having great power, ſo that the earth was lightned with his glory. By which Angel is meant all the Preachers of this age. And the Angel is ſaid to have great power: for what is more powerfull then the Miniſtery of the word? And moreover it is ſaid, that the earth was lightned with his glory, that is, with the brightneſſe of the preaching of the Goſpel, whereby the darkneſſe of Popery was diſperſed and driven away, and *Babylon* falleth upon it, as there you may read, and as here we ſhall ſee the ſame effected by and by.

Moreover it is here ſaid, that this *Angel flyeth in the middeſt of heaven:* that is, very ſwiftly carryeth this everlaſting Goſpell through all the Church. For when Gods appointed time was come, wherein hee would goe about the overthrow of Popery, he cauſed his everlaſting Goſpel to be ſet abroach, and to ſpread over many Kingdomes and nations, as we ſee this day. Now becauſe thoſe Kingdomes where God would have the knowledge of his Goſpel divulged were many and great, therefore here is expedition required: and this Angel doth carry it not ſtanding but flying. And all this

weſee perfectly fulfilled with our eys, when God raiſed up *Luther*, *Zuinglius*, *Melanchon*, *Peter Viret*, *Calvin*, *Bucer*, *Bullinger*, *Peter Martyr*, and all their worthy ſucceſſors unto this day, which have ſpread the everlaſting Goſpel very far, and carried it very ſwiftly over *England*, *Scotland*, *Germany*, *Denmark*, *Polonia*, *Swevia*, *Ruſſia*, and many parts of *France* and *Flanders*. Another reaſon why this Angell is ſaid to flie in the middeſt of heaven, is, becauſe no power of man ſhall ever be able to ſtay the courſe of this everlaſting Goſpel which this Angell carrieth abroad, no more then men are able to ſtop the courſe of the Sun in the heavens, or a cloud in the skie. For this Angel flyeth in the midſt of heaven, far above the reach of the beaſt, and all Kings and potentates that ſtand for the Kingdome of the beaſt. Therefore let them do all what they can, they ſhall never be able to ſtop the courſe of the Goſpel: for it is called the arme of God, and his very arme holdeth it out to the world; and who is able to bend it in, or to turne it backward?

There be three reaſons why the Goſpel is called everlaſting.

Firſt, becauſe it is in his own nature everlaſting,

laſting, as it is written, *The word of the Lord endureth for ever*, 1 Pet. 1. 25.

Secondly, becauſe it putteth us in poſſeſſion of everlaſting things; as it is written, *Thy word, O Lord, endureth for ever in heaven.* Pſal. 119.

Thirdly, and principally, becauſe as it was long before Antichriſt was hatched, ſo it ſhall continue when he and his Kingdome is dead and rotten.

Verſ. 7. *Saying with a loud voice, Fear God, and give glory unto him, &c.*

Here is ſet downe the doctrine which this Angel preacheth with a loud voice, that is, with great zeale. The ſum whereof is this, *Feare God, and give glory unto him, and worſhip him that made heaven and earth, &c.* The force is, that the true and everlaſting God ſhould onely be feared and worſhipped, and all glory ſhould bee given unto him alone through Chriſt, and none to Antichriſt, none to Cardinals and Legats, none to Angels, none to Saints, none to Images, Roodes, Croſſes and Crucifixes. Heere then is ſet downe an abridgement of the doctrine of this everlaſting Goſpel; namely, that men ſhould onely feare God, and worſhip him, and give all glory to him alone; and not

to any creature. And the reaſon is yeelded, becauſe the houre of his judgement is come, that is, the time of the manifeſtation of the Goſpel, or Lawes of the moſt high God: for ſo the word Judgement is often taken in the Scriptures. Here are wee to obſerve one ſpeciall thing; to wit, that the Goſpel which this Angel flyeth withall, containeth the briefe ſum of all the doctrine which *Luther*, *Calvin*, *Peter Martyr*, and the reſt have taught out of Gods Word, and agreeth in all poynts with it. For what other thing did they all preach, teach, and write, but that men ſhould turne from idols to the living God? from fearing, glorifying and worſhipping creatures, to feare, worſhip, and glorifie God alone which hath made all things? What other thing doe all the Preachers of this Age publiſh and proclaime in all their Sermons, but this, *Feare God, and give glory onely to him?* Is not this the Epitome and ſhort ſumme of all the doctrine of the Preachers of *England*, *Scotland*, *Germany*, *France*, *Denmarke*, and all the reſt? and therefore I conclude, that this Angel muſt needs be underſtood of the Preachers of this laſt age, which now theſe fourſcore yeere have ſounded the trumpet

trumpet of the Goſpel againſt all the inventions of Popery. And bleſſed be God, wee ſee theſe things fall out in our dayes, and are eye-witneſſes of the fulfilling of them.

Verſ. 8. *And there followed another Angel, ſaying, it is fallen, it is fallen, Babylon that great City: for ſhe gave to all Nations to drinke the wine of the wrath of her fornication.*

Here is ſet downe the bleſſed effect of the preaching of this everlaſting Goſpel, which is the downfall of *Babylon*. For as when the cleere Sun ariſeth upon the earth, the thick miſts and clouds are diſperſed: even ſo when the bright beames of the Goſpel doe ſhine forth unto the world, *Babylon*, that dark kingdom vaniſheth away incontinently. And as it is written in the eighteenth chapter: ſo ſoon as *the earth was lightned* with the glory of this everlaſting Goſpel, *Babylon* immediately falleth. Therefore now before I go any further, my purpoſe, through the aſſiſtance of God, is to prove theſe five maine poynts out of this verſe, and that which followeth unto the twentieth chapter, to wit:

Firſt, that *Babylon* here ſignifieth *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and

come to utter desolation in this life.

Fourthly, by whom, and when it shall be overthrown.

Lastly, the causes of the utter ruine and overthrow thereof.

But before I go about to prove that *Babylon* here is *Rome*, I would have it carefully observed what is meant by *Rome*, [*how Rome is to be taken*,] *viz.* not the topography of *Rome*, that is, so much ground only as is compassed with in the wals of that city but the regiment, government, and prerogative that is claimed by vertue of that Monarchy wherof *Rome* is the head. By *Rome* is meant the power and authority of *Rome*: or to speake plainely, by *Rome* is meant the Roman Monarchy. Further, we are here to observe the reasō why the holy Ghost calleth *Rome Babylon*; for *Rome* literally and properly taken, is not *Babylon*, in as much as they were 2 divers cities, one in *Italy*, the other in *Chaldea*: but *Rome* is called *Babylon* mystically figuratively, and, as the holy Ghost speaketh, spiritually, and by a kind of allusion, *c.* 11. 8. For as the old Eastern *Babylon* did a long time oppresse the Church of the *Jewes*; so *Rome*, the Western *Babylon*, hath long oppressed the Church of the Christians. [*A reason why Rome is called Babylon.*] As the Eastern

Baby-

Babylon did many years hold down the people of God in miserable bondage and servitude; so the Western *Babylon* did a long time keep the Christian Church in spirituall thraldome and misery. In which respects *Rome* is spiritually compared to *Sodome* and *Egypt*: to *Sodom* for filthinesse, and to *Egypt* for idolatry, and keeping Gods Church in spirituall bondage and slavery. And thus we see the reason why *Rome* is called *Babylon*, which is not simply and properly, but after a sort, that is, by a phrase of speech, or Trope, which they call *Metonymie*, or changing of names, when that is given to one thing which is proper to another, for the likenesse of quality that it hath with it, or adjoyned unto it.

Now, having shewed the reason why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the first point; which is to prove, that *Babylon* in this place signifieth *Rome*; which, although it be granted of all sound Divines, and avouched in the writings of the best learned, both new and old, so as it shall need no great proofe; yet will I adde three or four reasons out of this book, to make it more plain and apparant, First therefore I do thus reason out of the seventeenth chapter and last verse, *Ba-*

bylon is that great City which reigneth over the Kings of the earth : But there was no other City which did reigne over the Kings of the earth, when *Iohn* wrote this booke, but onely *Rome* : Therefore *Rome* is *Babylon*. For as for *Ieruſalem*, it was at that time made an heape of ſtones. The firſt propoſition is avouched by the Angel of God, expounding unto *Iohn* what is meant by the great whore, whoſe damnation hee had ſhewed him before ; and by the woman which ſate upon a ſcarlet coloured beaſt. *The woman which thou ſaweſt*, ſaith the Angel to St. *Iohn*, c. 17. 18. is *the great City which raigneth over the Kings of the earth* : that is to ſay, *Rome*, or the Romiſh Synagogue and malignant Church. For the Angel could not ſpeake more plainly, except he ſhould have named *Rome*, then to ſay thus ; *The woman, the great whore of Babylon is the great City which raigneth over the Kings of the earth.* For if one ſhould ſay, The great City of *England* ; every man knoweth that thereby is meant *London* : if one ſhould ſay, The great City of *France* ; every one knoweth that thereby is meant *Paris* : ſo when the Angel ſaith, *The great City which raigneth over the Kings of the earth* : all that lived in thoſe times knew that

that thereby was meant *Rome*: [*Babylon is Rome.*] For *Rome* was the chiefe City of the Monarchy, and is put in this booke for the whole Monarchy, and the Religion thereof, as hath been sayd before.

*Chap.*17. My second reason is this: *Babylon is the mother of whoredomes, and abominations of the earth. Babylon is that great Whore, with whom have committed fornication the Kings of the earth, and the Inhabitants of the earth made drunke with the wine of her fornication.*

But *Rome*, and none but *Rome* is such a one: Therefore *Rome* is *Babylon.*

My third argument is this: *Babylon* is that City which hath had seven severall governments: But only *Rome* hath had seven severall kinds of government. Therefore *Rome* is *Babylon.*

The proposition is proved from the words of the Angel, expounding unto *Iohn* what is meant by the seven heads of the scarlet colored beast whereupon the woman sate. *The seven heads* (saith he) *are seven Kings*, c.17.9. that is, seven orders and states of kingly government; for seven Kings in this place are not put for seven severall men which were Kings as some doe take it; but for seven severall

ſeverall governments as is taken in *Daniel* 7. 17. *The foure great beaſts*, ſaith the Angel there, *are four Kings*, that is, four Kingdomes, governments, or monarchies; as all men know. So here by ſeven Kings is meant the ſeven ſeverall regiments of *Rome*; that is to ſay, by Kings, Conſuls, *Decemviri*, Dictators, *Trimviri*, Emperors, and Popes, whereof *the firſt five were then fallen* when *Iohn* wrote, *one was*, that is, the Empire, *and one was to come*, that is the Papacy.

My laſt argument is this: *Babylon* is that city which is ſituate upon ſeven hils: but only *Rome* of all the cities in the world is ſituated upon ſeven hils, therefore *Rome* is *Babylon*.

The propoſition is avouched by the Angel, which ſaith in the ſeventeenth chapter, that the ſeven heads of the ſcarlet coloured beaſt *are ſeven mountaines whereon the woman ſitteth*, that is, ſeven hils whereon the city of *Rome* is ſituated, whoſe names are theſe: *Capitolinus*, *Palatinus*, *Aventinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as all Poets and Hiſtoriographers do teſtifie. One ſaith thus of *Rome*. *Virg. Geor.*

Septem quæ ſibi muro circumdedit arces.

Another thus:

Septem

septẽ urbs alta jngis toti quæ præsidet orbi, Prop.

Another called *Rome* ἑπταλοφος, *the City with seven heads*, that is, seven hils. It is cleere then by these reasons, that *Babylon* in this place signifieth *Rome*. As for the exposition of the Papists, which affirmeth that *Babylon* heere signifieth the universall society of the wicked, it is fond and ridiculous: For the holy Ghost saith, c.18.7. *Babylon is that City which reigneth over the Kings of the earth.* But to say that the universall society of all the wicked reigneth over the Kings of the earth, is absurd and ridiculous. Therefore to say that *Babylon* is the universall society of the wicked is absurd and ridiculous. The distinction of the Jesuits heere is also as frivolous as their expositions; for they say, if *Babylon* be *Rome*, then it must be understood of *Rome* under the Heathen Emperours: but not under the Popes. But the Angel saith, *The woman*, that is, the whore of *Babylon*, or Antichrist, *sitteth upon seven mountaines*: *Ergo*, she sitteth at *Rome*, and *Rome* is the seat of Antichrist, and consequently, *Rome* under the Popes is *Babylon*. Moreover, we may reason thus against the Popish distinction: That which was *Babylon* under the Heathen Emperours, is the same which is heere prophesied

phefied to be the chiefe City and ſeate of Antichriſt: But *Rome* was then *Babylon*: *Ergo Rome* is now *Babylon*; for *Rome* is that City, which the Angel ſaith ſhould bee the ſeate of Antichriſt: And this booke doth ſhew, that the great Antichriſt ſhould reign in the ſame City where the Heathen Emperours had reigned: and therefore it ſtandeth firme, That *Rome* under the Popes is *Babylon*.

This being then granted, that *Babylon* here is *Rome*; it followeth, that *Rome ſhall fall*: for the holy Ghoſt ſaith, *Babylon is fallen*, ſpeaking in the preſent tenſe, as the manner of the Scripture is in propheſying of things to come. For whatſoever God hath determined to come to paſſe, is, as it were already done, becauſe of the certainety of it: and for this cauſe alſo the word is doubled: *It is fallen, it is fallen.* [*Rome ſhall fall.*] Wee ſee then moſt cleerly, that almoſt 1500 yeares before *Rome* began to fall, the certaine fall thereof was foretold. This place it ſelfe is cleer enough to prove my ſecond point, which is, That *Rome* ſhall fall. But my purpoſe is to reduce and gather all the five Chapters following to certaine heads, to prove the main poynts which I have propounded: firſt then I reaſon

thus

thus to prove the ſecond poynt, that *Rome* ſhall fall: That City and Kingdome which hath the ſeven vials of Gods wrath emptied and poured downe upon it, cannot ſtand, but muſt needs fall: But *Rome* is that City, which hath the ſeven vials of Gods wrath poured downe upon it: Therefore *Rome* cannot ſtand long, but muſt needs fall. The propoſition is manifeſt, and not to be denied. The aſſumption is proved throughout all the ſixteenth chapter, and eſpecially in the tenth and ſecond verſes; in the tenth verſe the vials of Gods wrath are expreſſely ſayd to be poured down *upon the throne of the beaſt*: and in the ſecond verſe of that chapter it is avouched, that *the ſecond viall was poured downe upon the men which had the marke of the beaſt, and upon them which worſhipped her image.* How then can the throne of the beaſt hold out? or how can they which have received the beaſts marke ſtand up long? For there is a great emphaſis or vehemency in the manner of ſpeech. For he doth not ſimply ſay, the wrath of God; but the fullneſſe of Gods wrath: he doth not ſay, ſhould be a little ſprinkled; but poured downe as it were by pail-fuls upon the kingdome of the beaſt. How then can the Kingdome of the beaſt

ſtand,

ſtand, which hath ſo many great Ordnance, and ſo many double Canons diſcharged and ſhot off againſt it? Surely it muſt needs fall.

My ſecond reaſon is this, c. 17. 8. *The beaſt that was, and is not, and yet is, ſhal go into perdition*: But *Rome* is the beaſt that was, and is not, and yet is: Therefore *Rome* ſhall go into perdition. The aſſumption is ſet down *chap.* 17. *ver.* 8. For the Roman Monarchy was great in the dayes of *Julius Cæſar, Auguſtus, Claudius, Tiberius*; and therefore it is ſayd, that *it was*. But in the Reign of *Nero, Otho, Galba*, and *Vitellius*, it was greatly decayed, and therefore it is ſayd, *It is not*, ; meaning, ſo great as it had been: and yet in ſome ſort it was, and therefore it is ſaid, *And yet is*. Now this *beaſt ſhall goe into perdition*. Therefore the Roman Monarchy ſhall bee deſtroyed, and conſequently, the Papacy: for the Roman Empire holdeth up the Papacy, as it is written, that *the woman or whore of Babylon ſitteth upon the ſcarlet coloured beaſt, which had ſeven heads and ten horns*, that is, the Roman Monarchy which beareth up the whore, and beareth up the Papacy: but the holy Ghoſt ſaith, *this beaſt*, that is, the Roman Empire, *ſhall goe into perdition*. Then it followeth, that the Papacy ſhall follow after: for if the beaſt

beaſt that ſhe ſitteth upon, and which beareth her, fall under her, then ſhe muſt needs fall together with him. But we ſee, God be thanked, that the Roman Monarchy is in a manner quite fallen; therefore the Papacy cannot ſtand long.

My third argument is this, ver. 11. *The beaſt that was and is not, being even the eighth, and is one of the ſeven, ſhall goe into deſtruction,* But *Rome* is the beaſt that was, and is not, being the eighth, and one of the ſeven: Therefore *Rome* ſhall go into deſtruction. The aſſumption is ſet down *chap.* 11. *ver.* 17. For the Papacy or dominion of the Popes is the ſeventh head of the beaſt in reſpect of their civill power, and yet a beaſt by themſelves, that is, an eighth in reſpect of their eccleſiaſticall power. Now the Angel ſaith flatly, *they ſhall go both together into deſtruction,* that is, both the Empire and the Papacy. For as the dominion of the Popes goeth down, ſo alſo their worſhip and religion goeth down with it: and for this cauſe it is expreſſely ſet downe in the nineteenth chapter, that *the beaſt and the falſe Prophet,* that is, the Roman Empire and the Papacy *were both deſtroyed together.* Sith then the holy Ghoſt hath ſpoken it twice for failing, that *Rome* ſhall

shall go into perdition, and shall go into destruction; I take it to be a very sound consequence. that *Rome* shall fall, & shalbe destoyed. But how shall it fall, may some man say? or wherein shall it fall? I answer, that it shall fall in the credit & estimation of her doctrine, it shall fall in wealth and riches, it shall fall in power and authority. And in all these it shall fall by degrees as it did rise up by degrees: it shall not fall at once, as it did not rise up at once. [*How Rome shall fall.*]

This is set down in the chap. 16. ver. 12. where the fall of *Rome* is compared to the drying up of the river Euphrates, which was dryed up by degrees: Thus it is, Euphrates was a great river which did run very near unto the old *Babylon* in *Chaldea*, and it was the wall and fortification of the City; in so much, that *Cyrus* and *Darius*, the Kings of the *Medes* and *Persians*, laying siege against it, could not take it, till by policy they digged water trenches, and turned the waters another way, and so dryed them up, that the holy Ghost saith, *The way was prepared for them to passe over*. Now, as this Euphrates was the strength and fortification of old *Babylon*: so the honour, wealth, riches, power and authority of *Rome* is the very fortification

of

of it. But the punishing Angel is commanded to poure downe the viall of wrath upon this Euphrates, c. 16. 12. that is, upon all that upholdeth or fortifieth *Rome*, and forthwith it dried up; that is, all the credit, power, riches, and authority of *Rome*, did diminish dayly, doth diminish, and shall diminish by degrees unto the end of the world. For the utter destruction of *Rome* is not yet come, but it is greatly decayed from that it was foureſcore yeares ago; and if it continue decaying eighteen yeares more, as assuredly it shall, then will it be brought to a low ebb. Since *Luthers* time we know how the Popes Euphrates hath dryed up; but there is yet much water left, and it is yet too deepe for the Kings of the earth to passe over and take it. But it shall ebb so low, that the Kings of *Europe* shall easily passe over and take it, as wee shall heare anon. But in the meane time wee see that it falleth, and that it is in falling, and the work of God goeth forward every day. For now in this age, God bee thanked, many Kings and Princes, with great multitudes of their Subjects have their eyes opened to behold, that the Romish Religion is abominable; and that the Papacy is the very kingdom of the great Antichrist.

And whereas before they worſhipped the beaſt, now they hold up their hands onely to the God of Heaven, and glorifie him in his Son Jeſus Chriſt. [*The Kings of the earth in this Age renounce the Pope.*] Now we ſee that many Lawes are made in ſundry Kingdomes and Provinces to aboliſh that uſurped power of the Biſhop of *Rome*: Many Acts, Edicts, and Injunctions are ſet forth in ſundry Nations and Kingdoms of *Europe*, to deſtroy, root out, and deface all monuments of idolatry and ſuperſtition, which Antichriſt had erected in all kingdoms.

Now the Popes which were honoured as Gods in the earth, are counted and adjudged as the moſt vile and abominable creatures that live upon the earth. Doth not all this experimentally ſhew that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable, wee neede no further proofe for this ſecond poynt. But here we are further to obſerve, that the Jeſuits, perceiving the great decay of *Rome*, and the continuall crying of their Euphrates, do beſtir them to ſtop the leake, that it might not dry up altogether. [*The Jeſuites beſtir them, and why?*] Even as when men let out the waters of great fiſh-ponds, ſo as the water waxeth

waxeth low, wee ſee the fiſhes skippe and plunge, and take on wonderfully: So the Jeſuites, perceiving the waters of their Romiſh Euphrates to empaire and dry up dayly, do mightily take on, digging and ſearching every day to open the ſprings, and to finde out ſome freſh fountaines to maintaine their great fiſh-pond, and to keepe the waters deepe enough, that there may be no ſafe paſſage over for the Kings of the earth to come and take their great *Babylon*. All this doth appeare out of the 16. Chapter of this Propheſie: Where St. *John*, c.16.13. in a viſion ſeeth *three vncleane ſpirits like frogs, comming out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet*. By which frogs the holy Ghoſt meaneth the Jeſuites and Seminary Prieſts, which are compared to frogs for three reaſons: [*The Ieſuites compared to frogs, and why?*] Firſt, that as Frogs delight in filthy lakes and puddles; ſo the Jeſuites delight in the filthy puddles of idolatry and ſuperſtition. Secondly, as frogs make a great croaking in their mariſh grounds; ſo the Jeſuites make a great croaking in Kings Courts, in Noblemens houſes, and Gentlemens houſes, and almoſt every where, where they can get any entertainment,

tertainment, croaking and cracking of the Popes Supremacy, the Popes holyneſſe, the Popes bleſſing, the Popes keyes, the Popes power, *Peters* chaire, *Peters* ſucceſſors, Chriſts Vicar, and many good morrows, I know not what. Thirdly, as frogs are all of one nature and quality, delighting in croaking and living in puddles: ſo the Jeſuites are all of one minde and diſpoſition in evill, croaking every where to maintain their Euphrates, and living dayly in whoredome, Sodomitry, and all kinde of outragious beaſtlyneſſe. But that I may more fully perſwade the conſcience of the Reader, that by theſe frogs are meant the Ieſuites and ſeminary Prieſts; let us ſeriouſly weigh that which goeth before, and that which followeth after in this text, and wee ſhall diſcern it to be very cleere and apparent. Firſt, it is ſaid, chap. 16. 10. that when *the fifth Angel poured out his viall of Gods wrath upon the throne of the beaſt, by and by his Kingdome waxed darke*: that is, the majeſty, power, pompe, credit, and eſtimation of Antichriſt began to be demoliſhed, obſcured, and to ſuffer a great eccliple: which thing was fulfilled ſhortly after *Luthers* preaching. And preſently it followeth, that *they gnawed their tongues*

tongues for ſorrow : that is, they were full of fury and rage, barking and grinning like mad dogs, or rather like hel-hounds, againſt all ſuch as ſet the Goſpel abroach, whereby their *Babylon* began to ſhake.

For at the firſt when the Goſpel began to peep forth, they did deſpiſe it, as a thing which they could eaſily ſuppreſſe; but in a ſhort time they found, that neither by excommunication, wherewith in former times they had, even as it were with lightning and thunder, cauſed Kings and nations to tremble; neither by force of wars and bloody ſlaughters, neither by any skill in learning, nor by treacheries they could any whit prevaile, but that the Goſpel did ſtill more and more lay open their filthineſſe and ſhame; then did they become, & ſo do they continue unto this day, even as mad-men in ſorrow and rage, which the holy Ghoſt expreſſeth in ſaying, that *they gnawed their tongues for ſorrow, and blaſphemed God, &c.* c. 16. 11. wherby it is evident that the beaſt and all that received his mark, are full of fiery hatred and malice, and cannot tell which way to be revenged. For the more they ſtrive, the more they loſe. Faine would they have Popery reſtored to his ancient credit and dignity, and they

deviſe what they can to bring it about; but it will not be. For their Kingdome waxeth darker and darker, weaker and weaker: and that is a dagger unto them, and a griefe of all griefe, which maketh them gnaw their tongue, and gnaſh their teeth for ſorrow. But yet for all this, *they repented not of their works*, (ſaith Saint *John c.* 16. 11.) and therfore God is more incenſed againſt them, and cauſeth *the ſixth Angel to powre out another viall upon the River Euphrates, and the water thereof dryed up*: as wee have heard. Now then obſerve carefully, and note it diligently, that the frogs came forth upon the darkning of the Kingdome of the beaſt, and the drying up of that Euphrates. For, who knoweth not, the Pope and his complices, perceiving the weakening and diminiſhing of their Kingdome, have ſent out theſe Jeſuits and ſeminary Prieſts into all parts of *Europe*, to repaire the ruines of *Rome*, if it were poſſible? and this is one circumſtantiall reaſon to prove theſe three frogs to be underſtood of the Jeſuites. But let us proceed to open the whole deſcription of the holy Ghoſt, that it may more plainely appeare: Firſt, theſe frogs are called *uncleane ſpirits*, c. 16. 13. becauſe they are the very limbs of the

the Devill, full of all filthineſſe and uncleanneſſe. Secondly, they are called *ſpirits*, becauſe they come out of the mouth of the Dragon, the beaſt, and the falſe Prophet. Thirdly, they are called three in number, being in truth neerer three thouſand, becauſe they proceed out of three ſeverall mouthes, the Dragon, the Beaſt, and the falſe Prophet: that is, the Devill, the Roman Empire, and the Papacy: three horrible monſters, three terrible bug-bears, which with one conſent conſpire together againſt the Goſpel, to uphold their *Babylon*, and to ſtop the leak of their Euphrates. Now theſe three frogs are ſaid to come out of the mouth of the Dragon, the Beaſt, and the falſe Prophet, becauſe they come with the very minde and meſſage of the Pope, and the Roman Empire, and ſo conſequently, with the very minde and ſpirit of the Dragon. For they are the very breath of the Pope, and the ſpirits of the Divels, as like him, as if they had been ſpit out of his mouth. They are ſent on the Divels errand, and the Popes embaſſage into all Countries, and Kingdomes, and are taught their leſſon what they ſhall ſay, and inſtructed what they ſhall doe, and what courſes they ſhal take with men, both Kings,

Nobles, and the meaner sort: and for this cause the holy Ghost saith, they came out of the very mouth, the very heart, and the very bowels of the Pope, and of the Divell. And although these Jesuites and seminary Priests are called of the favourites, Catholick Doctors, holy Fathers, &c. yet the Holy Ghost saith flatly, they are the spirits of Divells, working false and feigned miracles, and with great efficacy of errour, deluding and deceiving the simple and blinde multitude. [*The holy Ghost calleth the Iesuits the spirits of Divels*, c.16.14.] We see then, that the holy Ghost in all this description doth plainely note out the Iesuites and Seminary Priests: for to whom can these things here spoken of agree, but onely to them? And do not we which live in these dayes sensibly see and discerne the fulfilling of all these things? Surely we cannot but see and feele them, unlesse wee be wilfully blinde, and doe of purpose blindfold and hood-wink our selves. But the holy Ghost goeth yet further, and doth more fully, and as it were demonstratively point them out unto us, describing them by their office, which is, vers. 14. *To go unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.*

mighty. Who is ignorant that the Iesuites and Seminary Priests are sent out to all Kings and Nobles of the whole world, that favour them and their proceedings? Are they not croaking in corners thick and threefold in all parts of this land? Are they not practising of treacheries and treasons against our most gratious King, and the whole State? Are they not plotting the destruction and subversion of this Church and Commonwealth? Nay, as the holy Ghost saith, the chiefe end of their comming abroad, is, to solicite and gather the Kings of the earth unto battle against God, against Christ, and against all true professors of religion. The battell betwixt them is here called, *The battell of the great day of God almighty*, that is, that battell wherein the Almighty God will have the day, and go away with the victory. For it followeth, that the Iesuites and Seminary Priests did prevaile with the seduced Kings of the earth so far, as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to say, a place where they shall be destroyed, and that with such an horrible slaughter, that the place shall take a name thereof. For it was an usuall thing among the Hebrewes to call the place where any

any famous thing fell out by a name which did report the ſame to all poſterity, as, *Kibroth Hataavah*, Numb. 11. the graves of Concupiſence; *Hamon Gog*, the multitude of *Gog*, Ezek. 39. and divers ſuch like. And ſo here *Armageddon*, the deſtruction of an army, becauſe the Kings of the earth and their armies which ſhall fight againſt the Church at the inſtigation of the Jeſuites, ſhall come to a place where they ſhall have a notable overthrow. This word *Amageddon* may fitly be derived of two Hebrew words, that is to ſay, *Cherem*, which ſignifieth deſtruction, and *Gedudh*, which ſignifieth an army; that is, the deſtruction of an army; or as ſome ſay and that very judicially, it may come of *Genermah Gidnon*, which ſignifieth the ſubtilty of deſtruction; becauſe the blinde Kings and Nobles of the earth ſhall, by the ſubtilty and crafty perſwaſions of the Jeſuits and ſeminary Prieſts, be inticed to fight againſt the Proteſtants in a place where they ſhall have a famous foyl. Some derive *Armageddon* of *Har*, which in Hebrew ſignifieth a Mountaine and *Megiddo*, which is the place where the Godly King *Joſias* was ſlaine: and ſo this place ſhould be called *Armageddon*, the Mountain of *Megiddo*,

giddo, for the ſlaughter of Kings that ſhall be there. To the which the Prophet *Zechary*, 12. 11. alludeth, ſaying, *In that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddo.* Well, we do ſee that all theſe ſignifications and derivations of *Armageddon*, come in to one thing in effect, which is, that the great Armies which aſſemble themſelves in battell againſt the Lord, ſhall be deſtroyed: and therefore it is not much materiall to diſpute which is the more likely ſignification of the word. But this let us obſerve for our comfort, that whenſoever we ſhall ſee the Kings and Captains, Nobles and Potentates of the earth, being ſolicited by the Jeſuits, Prieſts, and the falſe Prophet, to levy great armies, and make great powers to fight againſt the Goſpell, and the true profeſſors thereof, for the maintenance of great *Babylon*, they ſhall not prevaile, but be utterly overthrown and deſtroyed; as in part we ſee fulfilled in the year of our Lord 1588, when the great and invincible Armado of the *Spaniards*, as they thought, which was long in preparing againſt us, and at laſt, by the inſtigation of the Jeſuites, brought upon us, came to *Armageddon*, as we know, God be prayſed.

praiſed. And in all time to come, in the like caſe, let them looke for the like ſucceſſe. Well, now to grow to ſome concluſions of this point: we do plainly ſee that *Rome* falleth, their Kingdome waxeth darke, their Euphrates dryeth up, and they eſpy it. The Dragon, the Beaſt, and the falſe Prophet ſend out their frogs into all countreys and Kingdomes, hoping to prevent it by the help of the Kings of the earth, and eſpecially the King of *Spaine*: but alas, all in vain, for they muſt come to *Armageddon* when they have done all that they can. For God fighteth from Heaven againſt them, God bringeth them down, and no power of man is able to uphold them.

But now let us proceed to prove the third maine poynt; which is, that *Rome* ſhall fall finally, and come to utter deſolation. For all ſound Divines are perſwaded of the fall of *Babylon*, and doe grant that it falleth, and is in falling; but all are not ſo throughly perſwaded of the finall fall thereof in this life. Therefore now I will prove by manifeſt Scripture, that *Rome* ſhall fall finally. [*Rome ſhall fall finally.*] Firſt, if the things be deeply conſidered, and narrowly looked into, which S. *John* ſaith ſhall fall out upon the

pouring

pouring forth of the ſeventh viall of Gods wrath by the ſeventh Angel, they doe fully portend a deadly downefall and utter overthrow of *Rome*: For the ſeventh viall is not poured upon the earth, or ſea, or fountaines of water, or on the Sun, as the firſt foure vials were, *c.*16.17. which ſignifieth ſome particular judgement; but it was poured forth into the very aire, which ſignifieth the univerſality of it, and containeth the moſt generall and moſt grievous judgment and vengeance of Almighty God upon the whole body of the Kingdome of Antichriſt, a little before the laſt day.

The Text ſaith, that upon the pouring forth of this vial, *there was a loud voice heard out of the Temple of Heaven from the throne*: verſ. 17. that is, from the very preſence of God, ſaying, *It is done*, it is diſpatched, the utter overthrow of *Rome* is fully concluded of, and all things finiſhed which belong to the pouring forth of the ſeven vials, which containe the ſeven laſt plagues, wherein the whole wrath of God is fullfilled, as appeareth chap. 15. As before it is ſayd, *Babylon is fallen*, chap. 15. 1. becauſe it ſhould certainely fall: ſo heere God himſelfe ſaith. *It is done*, becauſe it ſhall certainely be done.

For

For whatſoever God hath determined to be done, is as it were already done, becauſe it ſhall moſt certainely be effected. Sith then the Lord hath pronounced this of *Rome*, there remaineth nothing but a dayly accomplishment of it; and let all the Papiſts know for a certainety, that they muſt goe to their geere, they muſt come to their payment, there is no way of evaſion.

For hath the Lord ſpoken it, and ſhall it not come to paſſe? Now upon this that God ſaith, It *is done*, followeth preſently, chap. 15. 18. that there *were voices and thundrings, and lightnings, and there was a great earth-quake, ſuch as was not ſince men were upon the earth, even ſo mighty an earth quake*, c. 6. 12. What is meant by thundrings, lightnings, and earth-quakes in this booke, I have before ſhewed: to wit, commotions, ſeditions, tumults, uprores, and alterations of States, Kingdomes, and Common-wealths: and then the meaning of this place is, that there ſhall be horrible ſhakings, concuſſions, tumults, and great alteration of State in all the Kingdomes which are ſubject to Antichriſt, none of them ſhall eſcape. For this ſeventh viall of Gods wrath upon the Kingdome of the beaſt, is compared to a moſt horrible and

blaſtring

blustring tempest, raised up in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the holy Ghost saith, *there was never such an earth quake as this, since the world began, and since men were upon the earth.* For assuredly, so soone as the seventh Angel poureth forth his viall, the Kingdome of Popery shall go downe amaine, which shall not be long before the end of the world, as all circumstances heere do shew. After all this, Saint *John* telleth us the effect of this thundring, lightning, and extraordinary earthquake; which is, that *the great City was divided into three parts*, chap. 16. 19. that is, there shall be a most terrible rent and division in the City of *Rome*, and throughout all the Popes dominions.

What this rent and division is, and how it shall be, I cannot determine, being a thing to come, as all the rest comprehended under the pouring forth of the seventh viall: But this I am sure of, that *Rome* shall go downe; and there shall be such tumults, uprores, rents, divisions, disputations, and concussions in *Rome*, and throughout all the Romish jurisdiction, as never were heard of, nor read of since the world began: For Saint

John

Iohn addeth, *ver.* 19. that *Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath*: that is, God doth now at length call to mind all the wrongs done to his people, and all the righteous bloud ſhed for the ſpace of ſeven or eight hundred years by the whore of *Babylon*, that he may be fully revenged, and execute the fiercenesse of his wrath, both upon her and her whole Kingdome: yea, and that in ſuch terrible and wrathfull manner, that there ſhall be no place of refuge, no place to fly into for ſuccour: for Saint *Iohn* ſaith, ver. 20. *Every Ile fled away, and the mountains were not found*: Meaning that the Papiſts in that day ſhall have neither mountaine nor Iland to fly unto.

And laſt of all, the holy Ghoſt ſaith *chap.* 16. 21. that *there fell a great hail like talents out of heaven upon the Idolaters; inſomuch, that they blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.* A talent was about the weight of threeſcore pound, as ſome write. Then it followeth, that this haile of Gods wrath upon the Papiſts ſhall be moſt terrible and fearfull, and beat them down to the ground, as it were an haile of Mil-ſtones, or Plough-irons.

Now

low when this haile of talents cometh, as assuredly come it shall, then shall the Kingdome of Popery be beaten to dust and powder: and therefore no marvell though the Idolaters, seeing all this, be in a most horrible rage, and blaspheme God, as S. Iohn saith, *vers.* 21. because of this exceeding and most extraordinary plague which shall then come upon them. But now to conclude, and winde up altogether; for as much as this last viall is poured into the aire (God saith, *It is done*) an extraordinary earth-quake followeth, the great City of *Rome* is rent, *Babylon* called into question, and fearefull hail-stones of wrath poured downe upon the Idolaters; I do conclude, that *Rome* shall fall finally, and come to utter destruction in this life.

Now let us proceede to further proofe. In the eighteenth chapter of this book, 8.9. the whore of *Babylon* saith in heart: *I sit, being a Queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and sorrow, and famine, and shee shall bee burnt with fire; for that God which condemneth her is a strong Lord*, Isay. 47.

First, heere *Rome* is described as shee was in the height and top of her pride and se-

curity, when ſhee held the dominion of the Kings of the earth, and boaſted that ſhe was the head of the Catholick Church, carrying her ſelfe very inſolently above all Kings and Emperors, treading upon their necks, and making them attend at her gates bare-foote in the middeſt of Winter, as the ſtories report. Yea, and that ſhe was no Widdow; that is, no ſolitary or deſolate perſon, but one that had many Lovers which were ſtrong to defend her, ſo as ſhe ſhould feel no want, nor ſee any ſorrow. But the time will come, and draweth on apace, wherein ſhee ſhall be throughly puniſhed for her haughtineſſe, and intolerable pride and ſecurity: For the holy Ghoſt ſaith, *her plagues ſhall come in one day*; that is, ſuddenly, ſhortly, and ſpeedily, even *death, ſorrow, and famine, and ſhe ſhall be burnt with fire*; *for that God which condemneth her is a ſtrong Lord.* If this be not plaine enough to prove an utter overthrow of *Rome*, I know not what can be plaine enough. For if death, famine, and fire will not pull her downe, I know not what ſhall pull her downe. But Saint *John* ſaith flatly, that God himſelfe, who is a ſtrong Lord, will oppoſe himſelfe againſt *Rome*, and condemne her. Who can uphold her? Can the

King

King of *Spaine*? can the Cardinals? can the Emperour? can all the Dukes of *Italy*, and all the Potentates of the earth that take part with her? No, no, they are all too weake. *For if God take against a man, who can reclaime him*, saith the holy Ghost? *For hee doth whatsoever hee will.* And againe, *God is wise in heart, and mighty in strength; who ever hardned his heart against him and prospered? If God call not back his anger, the most proud hearts are bowed under him.* And God saith in *Ezek.* 22. *Can thy hands be strong, or can thy heart endure in the day that* I *shall have to doe with thee?* Then it followeth, that though *Babylon* sit as a Queene, and all her Lovers take part with her, yet because the strong Lord is against her, therefore shee shall come to utter destruction.

Some of good judgement in the truth have gathered from this place, that the very City of *Rome* shall be burnt with fire, which assuredly may well be: but this I am sure of, that the phrase of *burning with fire* doth in the Prophets alwaies signifie an utter destruction and desolation of a City or a Kingdom, *Amos* 5.6. and therefore it followeth, that *Rome* shall be utterly destroyed.

But behold yet a stronger and plainer

proofe. For Saint *Iohn* ſaith, 17.21. *A mighty Angel tooke up a great ſtone like a milſtone, and caſt it into the ſea, ſaying, With ſuch a violence ſhall the great City Babylon be caſt downe, and ſhal be found no more.* All men know, that old *Babylon* in *Chaldea*, was deſtroyed by the *Medes* and *Perſians* long before Saint *Iohn* wrote this Booke; and therefore that is not heere meant: but the new *Babylon*, which is *Rome*, as before hath been proved. The phraſes of ſpeech, and the ſignes which the Prophets uſed to declare the deſtruction and deſolation of old *Babylon*, are heere alluded unto the deſtruction of *Rome*. For we read in the Propheſie of *Ieremie*, that the Prophet having written in a booke all the evill that ſhould come upon *Babel*, for holding Gods people ſo long in moſt miſerable captivity, ſaid to *Serajah*, Jer.51.61. *When thou comeſt unto Babel, thou ſhalt reade all theſe words, and when thou haſt made an end of reading this booke, thou ſhalt binde a ſtone to it, and caſt it into the middeſt of Euphrates, and ſhalt ſay, Thus ſhall Babel be drowned, and ſhall not riſe up from the evill that I will bring upon her, although they weary themſelves.* Now let us conſider how this agreeth with the ſame which is here ſet downe, and wee ſhall finde, that all things

are

are heere set downe with greater force to expresse, as it were, a deeper vengeance, and a more heavy (and unrecoverable destruction.) First, there is a man; heere is a mighty Angel: there the man taketh up a stone; heere the Angel taketh up a great stone like a milstone: there the stone is cast into the River; heere into the deepe sea. All these circumstances being applyed to *Rome*, doe greatly aggravate the matter, and very plainly shew, that it shall fall without all hope of recovery. For the Lord declareth by this forcible signe of casting a mil-stone into the sea, that the City and Kingdome of Antichrist shall be cast deepe downe into perdition, and shall lie overwhelmed and drowned in the same for ever. [*Rome shall fall without all hope of recovery.*]

For if old *Babylon* was utterly destroyed, and came to a finall desolation in this life; much more shall *Rome*, as the Holy Ghost disputeth: But old *Babylon* came to utter ruine and desolation in this life, as both *Isaiah*, and *Jeremiah* do witnesse: Therefore new *Babylon*, that is, *Rome*, shall come to utter destruction: and, as the Holy Ghost here saith, *shall be found no more*, or shall fall without all hope of recovery.

Stories do report, that *Rome* hath beene sundry times destroyed by the *Gothes* and *Vandals*, and others: yea, once fired and quite burnt up; but afterward built and raised up againe by the Emperors: But here the holy Ghost saith expressely, that it shall have a finall fall, and an unrecoverable destruction. For can a mil-stone cast into the bottome of the sea ever be got up againe? No, no, it is impossible. Therefore let the Jesuits and seminary Priests doe what they can, they shall never set up *Rome* againe, they shall never restore her to her former state and dignity; they shall never repaire her credit againe. Let the Pope, and Cardinals, and the King of *Spain*, and all the world, and all the Divels in hell joine together; they shall never get up this mil-stone out of the bottome of the sea. For the Angel hath cast it in with such a violence, that no power of man shall ever fetch it out againe.

True it is indeed, that the Iesuits bestir them, and the seminary Priests and Papists do worke apace in all lands, and adventure themselves in most desperate manner to recover againe the credit of Popery, and to set up again the dignity and the power of the

the Pope, and the glory of their Church and City, and their bold enterprizes doe make many even to doubt that they will againe one day prevaile: But assuredly we are to make full reckoning, that although here and there they may support for a time some ruinous parts of their rotten frame; yet do what they can, it shall in the end down upon their heads and come to utter desolation.

Indeed, *Rome* standeth yet, and Popery is not quite fallen downe. But they are discloſed, their credit is cracked, their power decayeth, and so this thing is begun, and the time draweth on when it shall be fully accomplished. He that had beheld the power, the pomp, the riches and estimation of the Church of *Rome* about some fourscore years past, and looketh upon it now, shall see a wonderfull alteration. It seemed then to be without all danger of shaking: for the Emperor, and the Kings of the earth stood forth with all their force and might, power and policy to uphold it: but, God be thanked, we see how it is already come down, and shall come down every day more and more, whosoever saith nay to it.

But behold, yet more and more plain proofe for the utter desolation of *Rome*. For Saint *John* describeth the eternall desolation thereof, by denyall of those things which are in cities inhabited; First, he saith, *there shall be no more any voice of harpers, musitians, pipers, and trumpeters heard in Rome*, c. 18. 22. that is, all musick shall surcease, which argueth an utter desolation: For what inhabited cities are without musick?

Secondly, he saith, *There shall be no craftsmen, of what trade soever found in Rome*, which argueth an utter desolation: For what flourishing city is without artificers?

Thirdly, he saith, *No light of a candle shall any more shine in Rome*, which argueth an utter desolation. For what inhabited city is without candles?

Fourthly, he saith, *No sound of a mil-stone shall be heard in Rome*, which doth argue an utter desolation: for what city is without mils to grind their corn?

Lastly, he saith, *The voice of the bridegroom and of the bride shall be heard no more in Rome*, which argueth an utter desolation: For what city is without bride and bridegroom? and without marriage for procreation sake? Then I conclude from all this, that *Rome* shall

ſhall fall finally, and come to utter deſtruction.

But behold yet a more plaine and pregnant proofe, drawne from the pitifull mournings and moſt wofull lamentations of the Kings of the earth, the merchants and the mariners, who all do jointly lament and mourn for the deſtruction and deſolation of *Rome*, crying, *Alas, alas, that great city Babylon, that mighty city: for in one houre is thy judgement come: in one houre ſo great riches are come to deſolation, in one hour ſhe is made deſolate.* chap. 18.10. What can be more plainly and fully ſpoken to prove an utter deſolation of *Rome?* What can be more required then to have it ſet down in expreſſe terms, as here we ſee? For now the holy Ghoſt uſeth no figure, no hardneſſe, no circumlocution, no obſcurity; but telleth us plainly, and thrice for failing, that *Babylon*, that is *Rome*, is made deſolate, is to come to deſolation.

Moreover, it is ſaid, that *the Kings, Merchants and Marriners, ſhall ſtand afarre off for fear of her torment, and they ſhall weep and wayle when they ſhall ſee the ſmoake of her burning:* ſignifying that the torment and plague of *Rome* ſhall be ſo great, that Kings, for all their

But behold, yet more and more plain proofe for the utter deſolation of *Rome*. For Saint *Iohn* deſcribeth the eternall deſolation thereof, by denyall of thoſe things which are in cities inhabited; Firſt, he ſaith, *there ſhall be no more any voice of harpers, muſitians, pipers, and trumpeters heard in Rome*, c. 18. 22. that is, all muſick ſhall ſurceaſe, which argueth an utter deſolation: For what inhabited cities are without muſick?

Secondly, he ſaith, *There ſhall be no craftſmen, of what trade ſoever found in Rome*, which argueth an utter deſolation: For what flouriſhing city is without artificers?

Thirdly, he ſaith, *No light of a candle ſhall any more ſhine in Rome*, which argueth an utter deſolation. For what inhabited city is without candles?

Fourthly, he ſaith, *No ſound of a mil-ſtone ſhall be heard in Rome*, which doth argue an utter deſolation: for what city is without mils to grind their corn?

Laſtly, he ſaith, *The voice of the bridegroom and of the bride ſhall be heard no more in Rome*, which argueth an utter deſolation: For what city is without bride and bridegroom? and without marriage for procreation ſake? Then I conclude from all this, that *Rome* ſhall

ſhall fall finally, and come to utter deſtruction.

But behold yet a more plaine and pregnant proofe, drawne from the pitifull mournings and moſt wofull lamentations of the Kings of the earth, the merchants and the mariners, who all do jointly lament and mourn for the deſtruction and deſolation of *Rome*, crying, *Alas, alas, that great city Babylon, that mighty city: for in one houre is thy judgement come: in one houre ſo great riches are come to deſolation, in one hour ſhe is made deſolate.* chap. 18. 10. What can be more plainly and fully ſpoken to prove an utter deſolation of *Rome?* What can be more required then to have it ſet down in expreſſe terms, as here we ſee? For now the holy Ghoſt uſeth no figure, no hardneſſe, no circumlocution, no obſcurity; but telleth us plainly, and thrice for failing, that *Babylon*, that is *Rome*, is made deſolate, is to come to deſolation.

Moreover, it is ſaid, that *the Kings, Merchants and Marriners, ſhall ſtand afarre off for fear of her torment, and they ſhall weep and wayle when they ſhall ſee the ſmoake of her burning:* ſignifying that the torment and plague of *Rome* ſhall be ſo great, that Kings, for all their

their might, shall not dare to come nigh to rescue her: no, not the King of *Spain* with all his great might and power; he shall be fain to stand afarre off, or rather utterly to forsake her, weeping and wailing as well as others, for her most fearfull and unrecoverable destruction.

But we are to observe in all this, that the holy Ghost useth a figure or kind of speech, which they call a *Prosopopœia*, or faining of a person, whereby the Popish Kings being dead and rotten, are brought in lamenting and bewailing the fall of *Babylon*, as if they were alive againe: or else it may be understood of Cardinals and Legates, which are even as Kings upon the earth. But it cannot be understood of Christian Kings, for they shall be the instruments of God to pull down great *Babylon*, as we shall hear anon.

Furthermore, let us consider the causes of this great lamentation for the deadly downfall of *Babylon*, by the Popish Kings, merchants, and mariners. First, *the Kings*, they mourn and lament, saith S. *John*, *v.*9. because they *had committed fornication with the great whore of Babylon, and lived in pleasure with her*: that is, they have lived long with her in abominable idolatry, and pleased her that way

way, and therefore ſhe gave them diſpenſation to live in wantonneſſe and all carnall pleaſures, and even to do what they liſt, ſpending their dayes in ſenſuality, and all kind of fleſhly delights.

Secondly, the merchants do weep and waile, becauſe no man buyeth their ware any more. v. 12, 13, 14. Theſe merchants are not named, but they may eaſily be known by their wares, which the holy Ghoſt deſcribeth, to wit, that they be the Popiſh merchants, the ſhaven merchants, who are here brought in mourning and lamenting for the loſſe of their gaine. The Monks, Friars, and Prieſts cannot have the utterance of their wares that in times paſt they have had; their wares are now out of requeſt: their markets wax dead, and they have cold takings. When theſe fellowes paſſe by the great Monaſteryes and Abbeyes, and ſee them made ruinous heaps, and withall remember the fat revenues, the good cheer, the pleaſure and delight which ſometimes they have had in thoſe places, it cuts their hearts, and maketh them ſhake their heads at it, ſaying, v. 16. *Alas, alas, that great city that was clothed in fine linnen, and purple, and ſcarlet, and gilded with gold, and precious ſtones and pearls;*

pearls; for in one hour ſo great riches are come to deſolation. Mark then, that the ruine of their great city, with all the pomp, pleaſure and riches thereof, is that which doth yet ſtick in their ſtomacks.

Thirdly, the Mariners do greatly mourne and lament for the loſſe of their profit and commodity. For while Rome had dominion over the Kingdomes, and the Pope ruled over all, even as God upon the earth, there was nothing but trudging over the ſeas to *Rome* out of all Lands, and againe from thence: there was carrying and recarrying; inſomuch, that multitudes of Mariners and Ship-maſters were continually ſet on work, and gained greatly thereby. No marvell then though theſe Mariners are brought in amongſt other friends of *Rome*, bewailing her deſtruction, even with duſt upon their heads, weeping, and crying, and ſaying, *Alas, alas, that great city wherein were made rich all that had ſhips on the ſea by her coſtlineſſe: For in one houre ſhe is made deſolate.* Thus we ſee how the Kings, and Merchants, and Mariners ſhall bewaile the utter ruine and great deſolation of *Rome*, for the loſſe of their pleaſure, their gain, and their profit.

Moreover,

Moreover, we are to obſerve, that that which is ſpoken by the old Prophets, *Iſaiah* and *Jeremiah*, as touching the utter deſolation of old *Babel*, is applyed by Saint *John* to new *Babel*, which is *Rome*. Touching the Eaſtern *Babylon*, the Prophet *Iſa.* 13. 19. ſaith thus: *Babel, the glory of Kingdoms, the beauty and pride of the Chaldeans, ſhall be as the deſtruction of God in Sodome and Gomorrah. It ſhall not be inhabited for ever, neither ſhall the Arabian pitch his tent there, neither ſhall the ſhepheards make their folds there. But Ziim ſhall lodge there, and their houſes ſhall bee full of Ohim: Oſtriches ſhall dwell there, and the Satyrs ſhall dance there:* that is, Fairies, Hobgoblins, Night-ſpirits, and the like; whereby is ſignified the utter deſolation of old *Babylon*. Now Saint *John* applyeth all this to *Rome*, ſaying, *Babylon*, that great city, *is become the habitation of Divels, and the hold of all foule ſpirits, and a cage of every unclean and hateful bird*, c. 18. 2. Noting hereby both the filthineſſe of *Rome*, and alſo her utter deſolation.

But now let us proceed to our laſt and greateſt argument, to prove the finall fall and utter deſtruction of *Rome* and all Romiſh power and authority. In the nineteenth

teenth chapter of this Propheſie our Lord Jeſus is deſcribed *ſitting upon his white horſe*, which is the Miniſtery of the Goſpel, as hath before been proved, and is moſt glorioufly brought in by Saint *Iohn*, as grand Captaine and Generall of the field, fighting with all his Army againſt Antichriſt and his Souldiers. S. *Iohn c.* 19. 12. 13 14 giveth him goodly names and titles, calling him the Word of God, the King of Kings, and the Lord of Lords: and ſaith, that he hath a name written that no man knew but himſelfe; which is his infinite glory and majeſty.

And moreover, that his eyes were as a flame of fire, and on his head many crowns, and a ſharpe ſword in his mouth, and clothed with his warlike garment dipt in blood, and all his heavenly Souldiers followed him upon white horſes: meaning thereby all Chriſtian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Profeſſors of true Religion.

This grand Captaine, with all theſe worthy Souldiers, ſaith Saint *John*, ſhall muſter together, and prepare themſelves to fight againſt the beaſt, and the falſe Prophet, and all their forces; and at laſt hee ſeeth them joyne battell. *I ſaw* (ſaith Saint *Iohn* v. 19.) *the beaſt*,

beaſt, and the Kings of the earth, and their armies gathered together to make battell againſt him that ſate upon the white horſe, and againſt his Army. Now all this is to be underſtood of the battels betwixt the Papiſts and the Proteſtants in theſe laſt dayes. But, may ſome man ſay, who ſhall have the victory? What is the ſucceſſe? What is the iſſue? let us heare of that. The holy Ghoſt anſwereth, that *the beaſt and the falſe Prophet were taken, foiled, and overcome: [The Proteſtants ſhall have the day.]* Uſing a warlike phraſe, becauſe in their wars they uſe to take their greateſt Captaines and Commanders alive, and to put them to their ranſomes. The like unto this we have in the ſeaventh chapter, where S. *Iohn* telleth us, that when the Popiſh kings and potentates ſhal make war againſt Chriſt and his Goſpel, they ſhall have the like ſucceſſe unto this. For ſaith he, *Theſe have one minde, and ſhall give their power and authority unto the beaſt, they ſhall fight with the Lamb, and the Lamb ſhal overcome them: for he is the Lord of Lords, and King of Kings*, chap. 17. 13. 14.

But, may ſome man ſay, when the Leaders and Commanders of the Popiſh Armies ſhall be taken captives and ſet at their ranſomes, what ſhall become of the inferiour Captaines

Captaines and ſouldiers? The holy Ghoſt anſwereth, *that the remnant were ſlaine with the ſword of him that ſitteth upon the horſe* : that is, they were put to the ſword, and all the fowles were filled full with their fleſh. And for this cauſe S. *John* ſaith, c.19.21. that he ſaw an Angel ſtand in the Sun, who cryed with a loud voice, ſaying to all the fowles that did fly by the middeſt of heaven, Come and gather your ſelves together unto the ſupper of the great God.

Now to make this plaine: we know, that they which proclaime any matter, ſeek ſome market-croſſe, or high place to ſtand in, where they may be heard: ſo this Angel, which proclaimeth the victory againſt Antichriſt, before any ſtroke be ſtrucken, becauſe of the certainety of it, ſtandeth in the Sun, as it were in the Theater and middeſt of the world, as in a place moſt fit for the purpoſe, that he may bee heard throughout all the earth. Now this Proclamation is directed to all the fowles of the aire, to bid them to a ſupper, which is heere called the ſupper of the great God. But it may be demanded, what cheer ſhall they have? The holy Ghoſt anſwereth, *verſ.* 18. that they ſhall eate the fleſh of Kings, and the fleſh of great Captains

tains and the flesh of mighty men, and the flesh of horses, and of horse-men, and the flesh of all free-men, and bond-men, and of small and great.

This we know, that when men are slain in great numbers in the wars, their bodies lie scattered as meat for the fowls of the air. And therefore here all fowles are invited and bidden to a great supper made them by the great God, whose hand is in all this; their chear and their dainties are reckoned up to be the flesh of Kings and Captains, &c. Now out of this may be strongly concluded, that hereafter in all time to come, when the armies of the Pope, which is the beast, the armies of the King of *Spain*, who hath given his power and authority unto the beast, and is his great upholder; when the armies of the Cardinall, his great confederate; when the armies of the Leaguers, his great adherents; yea, when all these and all other Popish armies shall joyne and band themselves together against the Christian Kings, and defenders of the Gospel, they shal have a notable overthrow; insomuch that their dead carcasses shal even cover the earth, and the fowles of the air shal come to their great supper, which the Lord of hosts

will make ready for them. For assuredly, and out of doubt, they that live shall see the fullfilling of all this, and shall see the Popish Armies go downe by heapes in all Countries and Kingdomes, and be made meat for the fowles of the aire. For the holy Ghost saith, *They shall come to Armageddon*; that is, the place where their Armies shall be destroyed. And againe. If *any lead into captivity, he shall go into captivity: If any* kill *with a sword, he must be* killed *with a sword.* For as the Popish Forces have in former times taken captive the people of God, and cruelly murthered them: so now the time draweth on apace, wherein themselves shall be taken and put to the sword. [*The Popish Armies shall goe downe by heapes*, chap. 16. 6. c. 13. 10.

And therefore now at last I conclude, that *Rome* shall fall finally, and come to utter destruction in this life. For as *Rome* did rise up by degrees in this life; so *Rome* shall fall by degrees in this life: as *Rome* grew up to her full height and highest pitch in this life, so it shall come to her lowest ebb and greatest declination in this life: I meane, before the comming of Christ unto judgement. For the falling downe of haile like talents upon the Kingdome of the beast, shall be in this life:

The

The extraordinary earth-quake upon the dominions of Antichriſt ſhall be in this life: The coming of the Popiſh Armies to *Armageddon*, ſhall be in this life: [*Rome ſhall be utterly deſtroyed in this life.*] The mourning of the Kings, Merchants, and Mariners for the overthrow of *Babylon* ſhall be in this life: The great battle betwixt the beaſt and him that ſitteth upon the white horſe, ſhall be in this life, before the day of judgement: The pouring forth of all the ſeven vials of Gods wrath upon the Kingdome of the beaſt ſhall be even in this life. For it were an abſurd thing to ſay, any of theſe things ſhall be after this life; or to ſay that theſe things ſhall not bee till the very comming of Chriſt; for they are all things to be effected heere in this earth: and the holy Ghoſt doth deſcribe them as things to be done upon the face of the earth: for otherwiſe we could have ſmal comfort in any of theſe things, if they ſhould not be done heere in earth, or if they ſhould all bee deferred till the very comming of Chriſt, and in the meane time Antichriſt ſhall prevaile.

But it will be objected, that S. *Paul* ſaith, 2 Theſ. 2. *The Lord ſhall conſume* Antichriſt *with the ſpirit of his mouth, and aboliſh him with*

the brightneſſe of his coming: Therefore before his coming he ſhall not be utterly aboliſhed. True it is indeed, he ſhall not utterly be cut off in all his members, till the very coming of Chriſt: For there will be ſome Papiſts remaining in all Countries, even unto the end; there be ſome, nay, many, that will carry the beaſts marke even untill the laſt day. But the holy Ghoſt in this Propheſie ſpeaketh of the revolting and falling away of Kingdomes and Countries from the Sea of *Rome*; whereby it ſhall come to paſſe, that it ſhall be exceedingly weakened, and brought ſo low, that the Kings of the earth ſhall eaſily take it; or, as the holy Ghoſt ſpeaketh, *chap.*16.26. ſhall eaſily paſſe over, their Euphrates being dried up, and enter their *Babylon.* But then, will ſome man ſay, ſhall there be no Pope at all a little before the coming of Chriſt? I anſwer, and not I, but the holy Ghoſt for mee, *chap.*17.16. hee ſhall be a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall be torne, whoſe fleſh ſhall wither, as we ſhall heare anon: He ſhall be ſuch a Pope, as *Iſhboſheth* was a King, when *Abner* and all Iſrael fell away from him. 2. *Sam.*3. He ſhall be ſuch a Pope as the King of Portugal is a King. [*The*

Pope

Pope shall be brought very low.]

But it will be objected, How know you this? are you a Prophet? can you fore-tell of things to come? I answer, Saint *Iohn* was a Prophet, and indued with a Prophetical spirit in this matter of his visions and Revelations; and I speak no more then Saint *Iohn* hath set down. And therefore I hope I speake within my compasse: for I do but relate Saint *Iohns* words, and explain them in such measure as I am able.

This Prophesie doth plainly declare, that *Babylon* shall fall, *Rome* shall come downe, the Pope shall never be esteemed again: and I do beleeve it to be so; I believe God, I believe his word, I believe all that is spoken in Scripture, and I do endeavour to perswade others also. For sith the holy Ghost hath so plainly and so fully fore-told it, why should we not believe it? why are we so slow to believe all that is written in the Scriptures? Hath God spoken it, and shall it not come to passe? shall any jot of his word fail? shall we think he jesteth with us, when he doth so often and so seriously tell us of the downfall of *Rome*? Surely, surely, the cause why men are not fully perswaded of the finall fall of *Rome*, is, because they do not

diligently peruſe this book of the Apocalyps. But let them be ſtudious and diligent in this book, and they ſhall be out of all doubt, that *Rome* is the great whore of *Babylon*, that the Pope is Antichriſt, and the Papacy the beaſt.

But now, me thinketh, I hear ſome men ſay, How is it like that Popery ſhall fall down more and more here among us, ſith it hath ſo many friends, backers and upholders, and ſeemeth to gather ſtrength, and make an head again? I anſwer, that all is but a lightning before death. I anſwer that all is but the ſtopping of a water brook, or making a dam overthwart it, which will cauſe it to ſwell more, and to break over with great violence. I anſwer that all is no more then is fore-told, that the Jeſuits ſhall come forth like frogs out of their puddles and mariſh grounds, and keep a croaking for a time, till they have croaked their own deſtruction and many others. For they ſhall never ſet Popery here in England, to ſtand and continue, do what they can. I muſt needs confeſſe, that our ſins being ſo horrible and outragious as they are, and being grown to ſuch a height and ripeneſſe, do deſerve ſome fearfull vengeance, and that God hath

a

a juſt controverſie againſt us, as ſometimes he had againſt *Iſrael. Hoſ.* 4. becauſe *there was no mercy, nor truth, nor knowledge of God in the land: but ſwearing, lying, killing, ſtealing, and whoring, and blood toucheth blood, and therefore ſaith God, the Land ſhall mourn, &c.* But yet I hope for his covenant ſake, for his glory ſake, and for his Churches ſake, he will be gracious and favourable unto us, and not bring upon us that vengeance which our ſins have deſerved: or at leaſt wiſe though he correct us, as indeed he hath juſt cauſe, and we may juſtly fear it; yet he will do it in mercy for our amendment, and not in wrath to our deſtruction, as he ſaith by his Prophet, *Ier.* 30.11. and 46.28. and 10.24. *I wil not utterly deſtroy thee, but I wil correct thee by judgement, and not utterly cut thee off.* But howſoever it ſhall pleaſe the moſt wiſe God to deale with us, yet this I ſay, and am perſwaded of, that Popery ſhall never be eſtabliſhed again in this Kingdome: my reaſon is, becauſe the everlaſting Goſpel carried abroad by the Angel that flyeth in the midſt of heaven, ſhall ſpread more and more thorow out all the Kingdomes of *Europe*, as appeareth, chap. 14. v. 6. for otherwiſe how ſhall *Rome* fall? how ſhall the Jews ever be

converted? *Rom.* 11.24. how shall fire come down from heaven, and devour both *Gog* and *Magog*, as the holy Ghost fore-telleth shall come to passe, and as we shall hear more anon? *chap.* 19. Moreover S. *Iohn* telleth us plainly, *chap.* 10. 1. that *in these last dayes the Gospel shall be preached to many people, and nations, and tongues, and to many Kings.* And further he saith, that in this age wherein we live, many shall renounce Idolatry, *repent, and give glory to the God of heaven.* But some man may say, How prove you that this Kingdome is one of them which S *Iohn* speaketh of, and which he meaneth, wherein the Gospel shall be preached unto the end of the world? I answer, that it is proved out of the seventeenth chapter of this Prophecie, where the holy Ghost telleth us flatly, that those ten Kingdomes of *Europe* which had a long time been *the ten horns and strength of the beast, and being of one minde, had given their power and authority unto the beast, should now in these last dayes rise up against the whore of Babylon, make war against her, hate her, and make her desolate* ver. 16.

But this Kingdome is one of those ten hornes, and one of those ten Kingdomes which a long time had given her power and

Authority

authority to the beast. Therefore as this Kingdome hath happily begun to hate the whore, and to make her desolate and naked; so undoubtedly she shall continue unto the end of the world. [*England, and other Kingdomes which have forsaken the beast, shall so continue unto the end of the world.*] For if this Kingdome, and other Kingdomes which now hate the whore, doe not continue, how shall she be made desolate and naked, *&c?* Then it should seeme, the beast shall revive and recover himselfe againe, and so S. *Iohn* shall be found a false Prophet. But *God is true, and all men are lyars*; and S. *Iohn* shall be found a true Prophet: and therefore these Kingdomes of *Europe* which have begun to hate the whore, shall continue, and never give her over, till (as the holy Ghost saith) *they have eaten her flesh, and burnt her with fire*; that is, till they have utterly devoured her. But here it will be objected, that in the latter dayes iniquity shall have the upper hand. I answer, first, that I finde no such place of Scripture. But this I finde, that our Lord Jesus fore-telleth his Disciples, that very shortly after his death and resurrection, many Seducers and false Teachers should arise, which should deceive many, and draw them away

away from the love of the Goſpel: and, ſaith he, Mat.24.12. *becauſe iniquity ſhall be increaſed, the love of many ſhall be cold.* But this ſpeech of our Saviour doth not properly concern our times: but yet it muſt needs be granted, that the wicked ſhall wax worſe and worſe, and the world ſhall not amend, but ſtill be worſe and worſe, and grow to a greater height and ripeneſſe of ſin, as appeareth in this Propheſie. Yet for all this, wee muſt note withall, that the number of true believers in thoſe laſt dayes ſhall be very many, as this booke doth alſo teach, *chap.*11.1. 11.13. But it may be objected, How can this geare ſtand together, that in the laſt daies there ſhall be multitudes & millions of reprobates, and moſt wicked & abominable perſons, and yet withall, a great increaſe of true believers? I anſwer, that the world will be alwayes like it ſelfe, impious and unbeleeving. But the Church ſhall purely worſhip God, and that with dayly increaſing even unto the end. But now, me thinketh, I heare ſome man ſay, What likelihood is there of all this which you write touching the overthrow of *Rome*? Doe we not ſee, that *Rome* is yet ſtrong? Doth not *Italy*, *Spaine*, the greateſt part of *France*, and *Netherland*,

and

and *German*) ſtand for her defence? Hath not the Whore ſtill many and great bearers and upholders? What likelihood is there then, that eve ſhe ſhall be brought ſo low as you ſpeake of? I anſwer, that in this caſe wee muſt not aske the queſtion, What likelyhood? Wee muſt not conſult with fleſh and blood wee muſt not take counſell of humane reaſon: For God is marvellous in his devices, and when he hath once decreed and determined of any future event, hee will compaſſe it by meanes far ſurpaſſing all humane reach and capacity; yea, by ſuch plots and devices as mans wit could never have once deamed of. For hee hath all meanes in Heaven and earth in his hands, and is admirable in all his proceedings: and therefore wee may not aske this queſtion, what likelyhood, or how can it be, or how can it poſſible come to paſſe? What likelyhood was there an hundred yeeres paſt, when *Rome* was in her delight, and all the Kingdomes of *Europe* ſtood for her, that ever ſhe ſhould have been forſaken of ſo many of her old friends, as at this day ſhe is? What likelyhood was there, that when the Pope could command the Emperour, and all the Kings of *Europe*, and their Kingdomes, that ever

ever hee should have been brought so low as at this day he is, God be thanked? What likelyhood was there that ever poor *Martin Luther* should stand out with the everlasting Gospel in his mouth against the Pope, Emperor, and as it were, the whole world, and yet die in his bed in a good old age? What likelyhood was there that King *Henry* the eighth, of famous memory, should renounce *Rome*, oppose himselfe against the Pope, and suppresse the Abbeyes, Priories, and Monasteries in this Kingdom, and take their Lands and livings into his own hands? Therefore I conclude, that when God hath decreed the utter overthrow of *Rome*, we must not aske this question, How can it be? or which way shall it be brought about? For the Scriptures do teach, that God in all ages hath done the greatest exploits, either by himselfe alone without means, or else by weak means, or contrary to all means.

• *By himselfe, without means, he overthrew the Moabites, Amorites, and them of Mount Seir, which made war against good King* Jehoshaphat. 2 chron. 20.

By himselfe he destroyed Pharoah *and his Army in the red sea.* Exod. 14.

By

By himſelfe hee overthrew Iericho that great city. Joſh 6.

By himſelfe he ſlew the huge army of the Aſſyrians, that made warre againſt Ezekias. 2 Kings 19.

By himſelfe he ſmote the great and dreadfull army of the Ethiopians before Aſa, *and before Iudah.* 2 chron. 14.

By himſelfe he ſmote the Syrians, which beſieged Dothan, the city where the Prophet Eliſha *was.* 2 Kings 6.

By weak meanes he overthrew the innumerable army of the Midianites, even by Gideons *three hundred.* Jud. 7.

By weake meanes he ſlew a garriſon of the Philiſtims, even by Jonathan *and his Armour-bearer.* 1 Sam. 14.

By weake meanes hee overthrew the Kings of Sodom, and therabouts, even by Abraham *and his family.* Gen. 14.

He overthrew Goliah *by* Dayid : Siſera *by* Jael : Abimelech *by a woman.* 1 Sam. 17.

Contrary to meanes he ſaved the three children from burning in the fire.

Contrary to meanes, he ſaved Jonas *from drowning, being caſt into the ſea.* Jonas 2.

Contrary to meanes, he preſerved Daniel *from devouring being caſt into the Lions den.* Dan. 6.

Contrary

Contrary to means, he kept the Israelites fro drowning, being in the bottome of the sea. Ex. 1

Contrary to means and all expectation, he cau sed the sun to stand still at noone day, whilst h overthrew the five Kings of Canaan by Joshua Josh. 10.

Therefore I conclude, that forasmuch a God in all ages hath effected the mo strange and admirable things, either by himself without meanes, or by very weak means, or contrary to all meanes; therefore it is in vain to ask this question, How, or by what means shal *Rome* be destroyed? For it is enough for us to know that it shall be destroyed, and come to utter desolation. And in my judgement the holy Ghost hath so often and plainly affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can be more plaine, then to say, Rome *is fallen?* Rome *shall fall. Great hail stones like talents shall fall upon it. It shall go to perdition. It shall fall to destruction. It shall be cast downe like a great mil stone into the bottome of the sea. It shall be burnt with fire. It shall be made desolate and naked. It shall be without inhabitants.* All the Popish sort, both high and low, *shall with great mourning and lamenting bewaile the desolation*

lation thereof, their armies ſhall come to Armageddon. The beaſt and the falſe Prophet ſhal be taken, and their Captaines and ſouldiers ſlain by infinite heaps, and their carcaſſes made meat for the fowles of the air? If all this be not plaine enough, I cannot tel what can be plaine enough. True it is indeed, the holy Ghoſt doth not name *Rome*; but it is apparant by the circumſtances, that all theſe places muſt needs be underſtood of *Rome*, of Romiſh power, and of the Romiſh armies. For there can no other ſound ſenſe be given of them, as all divine writers and interpreters do affirme, both new and old. And therefore I conclude, that Saint *Iohn* in this prophecie could not ſpeak more plainly, except he ſhould have named *Rome*; for he nameth *Babylon*; he nameth *the great city which then reigned over the Kings of the earth*; he nameth *the city ſituate upon ſeven hils*; he nameth *the city which had ſeven ſeveral governments*: And therefore out of all doubt he meaneth *Rome*. Wel then, ſith it is ſo, that *Rome*, and all Romiſh power and authority ſhal fal flat downe, and come to utter deſtruction and deſolation in this life, let all men take heed how they joyne with *Rome*, how they joyn with the Romiſh Church, and how they receive

ceive the beasts mark: for assuredly they shall all be destroyed together, both in this life and that which is to come, as we shall hear by and by.

Let all the wise men therefore, and all such as have any care of their salvation, follow the wholesome counsell and advice of the holy Ghost, which saith, *Go out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins are come up to heaven, and God hath remembred her iniquities.* chap. 18. 4, 5. Our onely wisdome then will be to seperate our selves from the whore of *Babylon*, that is, from the Church of *Rome*, and to joyne our selves with all speed unto the Church of God, that is, the the Church of the Protestants; for this shall stand and flourish, the other shall fall downe and perish.

But what then, shal we be sorry for the fall of *Babylon* and the ruine of *Rome?* No, no, the holy Ghost counselleth us greatly to rejoyce in her destruction and overthrow, saying, [*Gods people are to rejoyce in the overthrow of* Rome.] chap. 18. 20. *O heavens rejoyce over her, and ye holy Apostles and Prophets, because God hath given you judgement on her.* We are therefore to be so far from mourning

and

and lamenting for the desolation of *Rome*, the Kings, Merchants, Mariners, and other her friends, as that it ought to be the very joy and rejoycing of our hearts: For Saint *John* saith, that not onely the holy Angels, Prophets, Apostles, and Martyrs shal rejoyce at the destruction of *Rome*; but also all the Saints, and all the whole body of the Church. And therefore he saith, *chap.* 19. 1, 2. that after the utter overthrow of *Rome*, He *heard a great voyce of a great multitude in heaven, saying, Halelujah, that is, praise ye the Lord; for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants shed by her hand.* And againe saith Saint *John*, they said, *Hallelujah, Hallelujah, Hallelujah*, thrice together, thereby expressing the great joy and thanksgiving for the destruction and overthrow of the great whore: and even so ought all that love God, that love the Church, and that love the truth, greatly to rejoyce in the destruction of *Rome*, because this monster shal no longer oppresse the *Israel* of God. And sure it is, that the more zealous and godly that a man is, the more he will rejoyce at the destruction of Popery: for a man cannot love God and his Church, that doth

not laugh in the destruction of that Antichristian and bloudy Kingdome. Let no man here say, This is cruelty, this is want of charity, and want of pitty, to laugh in the destruction of any, or to rejoyce at other mens harmes. But the most wise God saith, *chap.* 8.6. *Reward her even as she rewarded you, and give her double according to her works, and in the cup that she hath filled to you, fill her the double. In as much as she glorified her selfe, and lived in pleasure, so much give ye to her torment and sorrow.* And therefore I affirme, that no man ought to be moved with any compassion or pity for the overthrow of *Rome*: But herein that saying of the Prophet is true, *Psal.* 137.9. *Blessed is he that taketh and dasheth her children against the stones.* And again, *Bend thy bow, shoot at her, spare no arrowes: for shee hath sinned against the Lord.* Jer.50.14. Moreover we are to observe, forasmuch as the Lord willeth and commandeth all men to reward *Rome* as she hath rewarded us, and to give her double according to her workes, therefore we ought every one of us, as much as in him lieth, and as his calling will bear, to do his uttermost to pull down *Rome*; the Magistrate by the sword, the Minister by the word, and the people by their prayers. For even

even Christian Kings and Princes, and all the Nobles of the earth must not be negligent to fight against *Rome*: For herein that saying is true, *Cursed is he that doth the worke of the Lord negligently, and cursed is he that keepeth back his sword from bloud.* Ier. 48. 10. For this cause, I do upon my knees, night and day most humbly and instantly intreat the God of heaven, that as he hath put into the heart of our most gratious and excellent King to hate the whore of *Babylon*, and to bee his greatest instrument in the whole world for the weakning and overturning of *Rome*, and the defence of his most glorious Gospel (which is his crowne and glory in all the Churches, and his great renown in all Christian Kingdomes) so hee may constantly continue, and never cease drawing out the sword of justice, till he have utterly rooted out of his dominions all the cursed crew of Popish Iesuites, and all such as have received the beasts marke, and especially the Iesuites and seminary Priests, which are the Divels brokers, the Popes agents, and the King of *Spaines* factors in all Kingdomes. Here also I do most humbly, even upon my knees, with dropping eyes, yea, if it were possible, with teares of bloud,

beſeech and intreate the learned and reverend Fathers of our Church, that they would bend all their power and authority, with all their might and maine againſt the *Romiſh* ſtrumpet; and the rather, becauſe in theſe dayes ſhe ſeemeth to make a head again, having ſo many and great Favourers, that ſhe and her complices dare perk with their nebs and very boldly and confidently prate of a toleration.

Heere alſo I doe moſt humbly and earneſtly intreate all my learned and godly brethren, the Miniſters and Preachers of this Church of *England*, that in all their publick teachings and private proceedings, they would make a ſtrong oppoſition againſt *Rome*, and Romiſh Religion. And I beſeech the God of Gods, that we may all joyne together with united Forces, to march on valiantly againſt the Armies of Antichriſt, and to ſpread the everlaſting Goſpel far and neer, to the utter overturning and beating downe of this Weſterne *Babylon*; and that howſoever wee may amongſt our ſelves differ in judgement in ſome things; yet that there might be no breach of love, nor alienation of affection amongſt us, but that wee may all goe together hand in hand, and arme in

arme

arme to preach Gods everlasting truth, and to set our selves against the common adversaries. For if that we will not set our selves against them, yet they will be sure to set themselves against us. And thus much concerning the third maine poynt, which is the finall fall and destruction of *Rome*, even in this world.

Now it followeth to speake of the fourth maine poynt; which is, by whom, and when *Rome* shall be overthrowne: But for the better understanding of this poynt, concerning the persons that shall overthrow *Rome*, wee are to observe, that Saint *Iohn* describeth the whore of *Babylon sitting upon a scarlet coloured beast, having seven heads and ten horns*, chap. 17. 4. whereby is meant the Roman Monarchy, as hath been shewed before. After this the Angel expoundeth unto *Iohn*, ver. 12. what the heads and hornes of the beast meane, and saith, that *the ten horns are ten Kings, or Kingdomes, which yet have not received a Kingdome, but shall receive power as Kings at an houre with the beast.*

The sense is, that these ten Kingdomes had not received such power and authority under the Emperors, as they should under the Popes, for there was great difference in

theſe Kingdomes under the Popes, from that which they had been under the Emperours. For they received far greater power, and they carryed another minde toward the Papacy, then the nations did before toward the Empire: for they did ſubmit themſelves to the Papacy for conſcience and love, even as to the holy Church, which they never did to the Empire.

And that is the reaſon why the holy Ghoſt ſaith, *They had not received a Kingdome, but ſhould receive power as Kings at an houre with the beaſt.* Which is not to be underſtood ſimply, but after a ſort; for they had received Kingdomes under the Emperors, but not in ſuch ſort as afterward they did under the Popes. For the Roman Monarchy under the Dominion of the Popes was in his greateſt height and altitude, and the Kings of *Europe* grew up together with the Papacy in power, might, and dominion. And S. *Iohn* addeth, c. 17. 13. that *theſe ten Kings or Kingdomes were all of one minde, and did give their power and authority unto the beaſt*: that is, they did with might and maine labour to uphold the *Babylonicall* ſtrumpet. But the Angel telleth *Iohn* flatly, that the ten hornes, that is, the ten Kingdomes of the Empire, which

which before had given their names, their power, and authority to the beaſt to uphold her and defend her, ſhould now in theſe laſt dayes all change their mindes, and turne againſt her. For, ſaith the Angel to *Iohn*, chap. 17. 16 *The ten hornes which thou ſaweſt upon the beaſt, are they which ſhall hate the Whore, and make her deſolate, and naked, and ſhall eate up her fleſh, and burn her with fire.* Here then it doth plainely appeare, who they be that ſhall overthrow *Rome*, and by whom it ſhall be deſtroyed: to wit, by the ten Kings of *Europe*, or Kingdomes of *Europe*, which ſome very learned doe reckon up to be theſe, *England*, *Scotland*, *Germany*, *France*, *Spaine*, *Denmarke*, *Sweathland*, *Poland*, *Ruſſia*, and *Hungary*. [*If the holy Ghoſt by the ten hornes doe not meane a definite number, that is, juſt ten: yet aſſuredly he meaneth all the Kingdomes of Europe, and whatſoever elſe did once uphold the beaſt.*] Saint *Iohns* words are plaine, that theſe Kingdomes which tooke part with the beaſt, ſhall take againſt her, and pull her downe: But wee know that all the Kingdomes of *Europe* did take part with her: Therefore it followeth, that all the Kingdomes of *Europe* ſhall take againſt her. And therefore it is very probable, that in time

France, *Spaine*, and *Italy*, shall turne against the beast. [*It is probable that* France, Spain, *and* Italy *shall forsake the whore.*] Wee know that the rest of the Kingdomes are already turned against the beast, and the beast hath lost seven of his horns, the eighth, which is *France*, beginneth to be somewhat loose, and to shake a little, which if it fall off, the rest will follow after apace. The reason why the Kingdomes which were subject to the Roman Empire are compared to hornes, is, because that as hornes are the strength and defence of a beast; wherewith also he pusheth down other creatures; so the strength and defence of the Roman Empire and the Papacy was in the Kingdomes which were subject unto them, and took part with them; whereby also they did mightily push at other nations and Kingdomes.

Moreover, we are to observe, that whereas Saint *John* saith, the same horns which did uphold and defend the whore, shall pull her downe; it is not to be understood of the same men, but of their successours in the same Kingdomes. For the King of *England*, *Scotland*, *Denmarke*, *Polonia*, and other countries, which gave their power and authority unto the beast, are dead and gone.

And

And if we reſpect the perſons of men, thoſe which ſucceed them now in theſe Kingdomes, and pull downe the whore, are other perſons; but becauſe they ſucceed, and governe in theſe Kingdomes, they are ſaid to be thoſe ten hornes of the beaſt. Then thus it is; theſe ten Kings which now hate the harlot, are called the ten hornes of the beaſt, not becauſe they be any defence and ſtrength unto him, but becauſe they ſit upon the ſame thrones of their Anceſters, which did uphold and maintaine him. But this one thing is very cleare and apparant out of the interpretation of the Angel, that the ſame Kingdoms which have maintained Popery, ſhal put it down, as we ſee already fulfilled in *England*, *Scotland*, *Denmarke*, and the reſt which have imbraced the Goſpel. And it is very likely, that the other Kingdomes which as yet have not imbraced the Goſpel, ſhall in Gods good time imbrace it. For this ſeemeth unto me to be a very good argument, taken from the words of the interpreting Angel: Thoſe ten Kingdomes which have upheld *Rome*, ſhal pull downe *Rome*: But *France*, *Spaine*, and *Italy* have upheld and do uphold *Rome*: Therefore *France*, *Spaine*, and *Italy* ſhal pull down

Rome.

Rome. To this may be added for confirmation, *that the everlaſting Goſpel ſhall be preached in theſe laſt dayes, to every Nation, and kindred, and tongue, and people*, chap. 14 6. Which I underſtand of all the Nations of *Europe*, which were ſubject to the Roman Empire and the Papacy.

And further, that the holy Ghoſt ſaith, that the Preachers of the Goſpel from *Luthers* time, ſhall publiſh Gods truth among people, and Nations, and tongues, and many Kings: which I underſtand as before.

I am not ignorant that ſome good Divines make it doubtfull whether *Rome* ſhall be overthrowne by the Kings of *Europe* only, or by the Turke alſo, and the Kings of the Eaſt. For mine own part, I dare not reſolutely, determine of it, being a thing to come, but the event ſhal declare, that they that live ſhall one day ſee it. It may be the Turke and the Eaſterne Princes may have ſome hand in this buſineſſe: For the Roman Monarchy did ſtretch far that way when it was in its higheſt elevation. But that which is alledged, chap. 16. 11. of *the drying up of the Waters of Euphrates, that the way of the Kings of the Eaſt might be prepared*, proveth nothing, becauſe it is an alluſion to *Darius* and *Cyrus*, which

which were Kings of the East, and tooke old *Babylon*, by drying up the waters of Euphrates, and leading over their Armies, as we have heard before. I doe thus then resolve and conclude, that the Turke and the Eastern Kings may happily have some stroke in this worke: but it seemeth most probable unto me, that the Kings of *Europe* shall be the greatest Agents in this Action. [*The Kings of Europe shall overthrow Rome.*] For the words are plaine, that the Kings of the earth which sometimes were subject to that monstrous beast, should now at last shake off the yoke of her servitude, and withdraw the obedience of their Subjects from her, *and shall hate and abhor the Harlot of Rome, and should make her desolate*, by withdrawing their subjects from her obedience; *and naked*, by spoyling her of her treasures; *and shall eat her flesh, and teare her in pieces*, for very hatred, chap. 17. 1. *and burne her with fire*, that is, bring her to utter destruction.

So that she which before at her pleasure might command all Princes to begin warre, or cease from warre, to defend her quarrels, and to annoy her enemies, now is glad to flatter a few seduced Princes to take her part, that shee bee not utterly forsaken

of

of all men whatſoever: Or elſe to practiſe by treaſon and treachery, ſuborning the Jeſuites, thoſe Rogues and Vagabonds, to ſtirre up tumults amongſt the people, and to trouble godly Eſtates and Commonwealths that deſpiſe her dominion; but aſſuredly without all hope ever to recover her antient tyranny. But heere it may be objected, that the preaching of the Goſpel is the greateſt and ſtrongeſt meanes to overthrow *Babylon*. And therefore how can it be done by the Chriſtian Princes? I anſwer, that it is true indeed, that of all other meanes, the Goſpel is the ſtrongeſt; but the thing is this: Firſt, the Goſpel being ſet abroach, ſhall detect and diſcover the whore of *Rome*, and all her abominable doctrine and filthyneſſe, which the Chriſtian Princes eſpying, ſhall renounce her, make warre upon her, and ſlay in the field thouſand thouſands of her ſouldiers, as we heard before. And hitherto concerning the perſons that ſhall overthrow *Rome*.

Now it followeth to ſpeake of the time when it ſhall be deſtroyed: which of all the reſt is a thing moſt hard to be decided. For the holy Ghoſt ſaith, Joh. 24. 1. *Why ſhould not the times bee hid of the Almighty; ſo as thoſe*

those which know him, should not foresee the times appointed of him? And again, Dan 12.19. *the words are closed and sealed up, until the time determined.* And againe, Acts 1.7. *It is not for you to know the times or the seasons which the Father hath put into his owne power.* Yet even in this point I will, by Gods assistance, set downe so much as is revealed, and so much as God hath given me to see.

First, I do confesse, that God in his word hath set downe a just period, and precise determination of all the greatest afflictions and persecutions that ever came to his Church before the comming of his Sonne in the flesh, for the comfort thereof; as that of Egypt, after the expiration of four hundred and thirty yeares: that of *Babylon*, after the date of seventy yeares: that of the *Medes* and *Persians*, *Dan.*8. after the determination of an hundred and thirty years: that of *Alexanders* state, after six years, *Dan.*11. that of *Magog* and Egypt after 249. years. So likewise that of Christs death and resurrection after seventy sevens, or seventy weeks, which make 490. years, as the Angel *Gabriel* fore-told unto the Prophet *Daniel* 9. 42. But concerning the just period and precise determinations of the persecutions of the Church since Christ,

by

by the Roman Empire and the Papacy, we finde not the like ſet down: and hereof there may be two reaſons yeelded. Firſt, becauſe the Church of the Iewes was not under ſo cleare and precious promiſes as we are, therfore it was needfull, for the better ſtrengthning of their hope, and comfort in afflictions, that they ſhould know the very time determined: but becauſe the Church of the Chriſtians liveth under moſt clear and comfortable promiſes of deliverance, therefore God according to his deep wiſedome would have our faith exerciſed in an aſſured expectation of the accompliſhment thereof, though the preciſe time be concealed. Another reaſon may be this: the utter overthrow of *Rome* falleth out to be but a little before the comming of Chriſt to judgement, as appeareth in this Propheey. Now then, if we knew the day or year certainly when *Rome* ſhould fall finally, it would give us too much light of the knowledge of the laſt day, which God in great wiſdome hath of purpoſe hid from the knowledge of all men, yea, and of Angels. I know right well, that a certaine learned Writer doth preciſely determine the utter deſtruction of *Rome* to fall out in the year of our Lord 1639. [*Napier in Apoc.* 14. pag.

pag. 183.] But by the favour of ſo excellent a man be it ſpoken, I ſee no ſufficient ground thereof. But touching this matter, of the time of *Romes* finall fall, I will deliver mine opinion and my reaſons, ſubmitting my ſelfe to the judgement of the learned: for I would be loth in this or any other thing to go beyond my compaſſe, or paſſe the bounds of modeſty and humility, and therefore do refer all to be tryed by the *ſhekel* of the ſanctuary.

I do therefore thus judge, that the utter overthrow of *Rome* ſhall be in this age, I meane within the age of man: my reaſon is this: We in this age live under the opening of the ſeventh ſeale, the blowing of the ſixth trumpet, and the powring forth of the ſixth viall. For the firſt, it is manifeſt, becauſe the opening of the ſeventh ſeale containeth all things that ſhall fall out to the end of the world: as hath been proved and ſhewed before. For the blowing of the ſixth trumpet, that is alſo plain, becauſe under the blowing thereof the litle book was opened, and the Goſpel preached, as we ſee in this age. *chap* 8. 1. For the powring downe of the ſixth viall of Gods wrath, that alſo is moſt clear, *chap.* 10. 2, 10, 11. becauſe thereupon

thereupon the great river Euphrates dryeth up, and the Iesuites are sent out to solicite the kings of the earth to battell against the Church, as we see fulfilled in these our dayes. Then I reason thus; *Rome* must fall down finally in that age wherein the litle book is opened, and the everlasting Gospel preached: Therefore in this age *Rome* must fall downe finally. And again, I reason thus: *Rome* must fall down finally in that age wherein the river Euphrates, that is, the fortification of *Rome* drieth up, and the Iesuites are sent forth to stop the leak thereof: But all this falleth out in this age, as we see with our eyes: Therfore in this age *Rome* shal fall down finally. [*It is very probable that* Rome *shall fall finally in this age.*] The reason of the proposition is, for in this age the Popish Armies shal come to *Armageddon.*

Moreover, this I say, and not I, but the Lord, when the seventh Angel bloweth the seventh trumpet, then commeth the end of the world: But the sixth Angel hath sounded the sixth trumpet long agoe, as appeareth by the effects: Therefore it cannot be long ere the seventh Angel blow. But *Rome* must fall downe finally before the seventh Angel blow, as hath been shewed before: Therefore

Therefore the utter fall of Rome cannot be long deferred.

I do not determine either of day, month, or year, because it is not revealed. But I gues at an age, because the holy Ghost pointeth us unto an agent.

But all these things I set down for the comfort of Gods Church, not desiring to understand above that which is meet to understand: but to understand according to sobriety. [*If any man see further, I will easily yeeld unto him, and thanke God for light.*]

Now it resteth to speake of the last main point, which is the causes of *Romes* utter ruine and overthrow; which first of all are set down four severall times for failing, to be because *she made all nations drunk with the wine of the wrath of her fornication.* Chap. 14. 8. chap. 18. 3. chap. 19. 3. chap 17. 2.

They which outwardly make others drunk, or commit fornication with others, are worthy to be severely punished.

How much sorer punishment are they worthy of which do the same spiritually? and therefore wo be to *Rome.*

Another cause of the destruction of *Rome*, is, for that she hath shed the bloud of all the Prophets, Martyrs, and Saints, as it is writ-

ten, *In thee was found the blond of the Prophets, and of the Saints, and of all that were ſlaine upon the earth.* chap. 16.6. chap. 18.24. [*The cauſes of* Romes *utter downfall.*] What is he worthy to have that is a moſt cruel bloud-ſucker? nay, what is he worthy to have that ſhall murther a Kings children? yea, that ſhall murther his eldeſt ſon, and heir apparant to the crown?

But *Rome* hath murthered thouſands of the King of heavens children: yea, *Rome* hath murthered the great heir of heaven and earth, I meane, the very Son of God. *chap.* 11. 8. (For Chriſt was put to death by the Roman power and authority, and by a Roman Judge, as before hath been ſhewed:) Therefore let all men judge what *Rome* is worthy to have. Moreover Saint *John* telleth us, *chap.* 18. 23. that *Rome with her inchantments hath deceived all nations.* Then let the matter be referred to the judgement of any indifferent man, to determine and ſet down what puniſhment ſorcerers and inchanters are worthy of; eſpecially ſpirituall ſorcerers and inchanters. Beſides all this, the holy Ghoſt ſaith, *chap.* 18. 2. that *Rome is the habitation of Divels, and the hold of all foule ſpirits, and a cage of every uncleane and hatefull byrd.* What thinke

think you is like to come of an habitation of Divels? What trow ye will be the end of a shoale of foule fiends, and a company of most ugly monstrous hel-cats? What is like to become of a cage of howlets, ravens, and vultures; yea, a nest of vipers, toads, snakes, adders, cockatrices, and all the most stinking serpents and venomous vermine in the world? What will be the end of pild Priests, filthy Friers, mangy Monks, roguing Jesuites? Are not these a cage of unclean birds? what do they study? what do they plot? what do they practise every day, but seditions, perjuries, murthers, conspiracies, treacheries, and all manner of villanies? If I had no other reasons to perswade me that *Rome* shall fall, and come to a miserable end, yet this onely would make me so to think, that these villanous Jesuites do teach and conclude in their cursed conventicles, that it is not onely lawfull, but also meritorious to murther any Christian Prince that is not of their catholick religion: O monstrous villaines! O most hidious hel-hounds! have not these monsters suborned divers desperate caitifs to embrew their hands in the bloud of Christian Princes? How many have been their plots? How desperate have

been their practices to murther and poyſon our late Queene *Elizabeth*, the French King, and our moſt gracious and late Soveraigne King *James*, and other Chriſtian Princes? But can ſuch proceedings proſper? can ſuch courſes be bleſſed? can a man be eſtabliſhed by iniquity? No, no, let them know for a certainty, that God will croſſe, and curſe all ſuch diveliſh proceedings as hitherto he hath done, his moſt holy name be praiſed. But if any man liſt to know more of the practiſes and proceedings of Jeſuites, let him read M. Doctour *Sutcliffe*, his anſwer to *Parſons Ward-word*, a booke worthy to be read and known of al m̄. But now to grow to a concluſion of this point, & to wind up together all the reaſon and cauſes of *Romes* ruine; thus I do determine, that foraſmuch as *Rome is the great whore, with whom have committed fornication the Kings of the earth*, chap. 17. 2. foraſmuch as *Rome hath made all Nation drunk with the wine of her fornication*: foraſmuch as *Rome hath deceived all nations with her inchantments*: Foraſmuch as *Rome is a den of Devils, and a cage of uncleane birds*: foraſmuch as *Rome hath ſhed the blood of the Apoſtles, Martyrs, and Saints*, Numb. 14. 24. foraſmuch as *Rome hath murthered the Son of God*; therefore it

ſhall

ſhall at laſt come to moſt miſerable deſtruction, being that *Chittim* which in the end muſt needs periſh; for what puniſhment, what paine, what torture, what torment can be enough for this damnable whore, which hath committed ſuch execrable and moſt outragious villanies? Be it therefore known unto all men by theſe preſents, that *Rome* for all her monſtrous and prodigious ſinnes, ſhall fall ſtill more and more, and come to a fearefull deſtruction, even in this life. But ſome man may ſay What ſhall become of *Rome*, and of all her friends after this life? Saint *John* anſwereth, c. 14. 9. 10. 11. that *if any man worſhip the beaſt and his image, and receive his mark in his forehead, or on his hand, the ſame ſhall drinke of the wine of the wrath of God, and he ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lamb. And the ſmoke of their torment ſhall aſcend, and they ſhall have no reſt day nor night which worſhip the beaſt, &c.* Here is ſentence of eternall damnation paſſed upon all the friends of *Rome*. O that all Papiſts would conſider this in time, and thinke with themſelves, what a wofull thing it is to be a Papiſt, for they and their Kingdome muſt go downe in this life, and in the life to

come they muſt be tormented in hel-fire for ever. For St. *John* ſaith flatly, *chap.* 14. 20. that all Papiſts *ſhall be caſt into the great wine-preſſe of the wrath of God, where they ſhall be ſtrained and tryed til blood come out of the wine-preſſe, unto the horſes bridles, by the ſpace of a thouſand and ſix hundred furlongs.* And againe he ſaith, *chap.* 19. 20. that *the beaſt and the falſe prophet were taken alive, and caſt into a lake of fire burning with brimeſtone.* Let all men therefore take heed how they joyn with the Papiſts, for we ſee what ſhal be their end, both in this life and the life to come. Therefore let all Gods people come out of *Babylon*, and haſten out of *Sodome*, leſt they be wound up in their judgements. Let all wiſe men practiſe the policy of the *Gibeonites*, who when they ſaw that *Joſhua* did ſo mightily prevaile againſt the *Canaanites*, and beat downe all before him, did very politickly provide for their own ſafety, and by ſubtil meanes enter into league with *Joſhua* and the *Iſrael* of God. So let all that have any care of their owne ſalvation, ſpeedily forſake *Babylon*, which otherwiſe will fall upon their heads; and flye to *Zion*, which ſhall ſtand faſt for evermore. And thus having reduced all the five following Chapters, to prove theſe foreſaid

ſaid points, I will proceed unto the twentieth Chapter: for there is almoſt nothing of any moment or difficulty in the 15, 16, 17, 18, and 19. Chapters, but it hath been already opened and expounded.

CHAP. XX.

SAint *Iohn* having in the former Chapters plainly and plentifully ſet downe the utter overthrow, both of the beaſt and falſe Prophet, that is, the Roman Empire and the Papacy, doth now in this Chapter ſet forth the condemnation of the Dragon, their grant Captain which ſet them all on worke. For there hath as yet beene no motion of him, which hath been the beginner and raiſer up of the reſt, and the great worker of all miſchiefe; therfore now commeth his judgement and condemnation. Now becauſe he hath been a more generall worker, and his miſchiefe hath extended larger then the Kingdome of Antichriſt, therefore in this twentieth chapter there is an hiſtory of him ſet forth by it ſelf; Firſt, how he ſeduced the nations before the comming of Chriſt: afterward, how Chriſt at his coming bindeth him by the light of his Goſpel from ſeducing the

Nations, and so holdeth him shut up for the space of a thousand yeares, in which the Church did greatly flourish, and many were raised up unto the spirituall life. But when the thousand yeers were expired, Satan was let loose, and went foorth again to seduce, & by the great Antichrist and the Turke, gathered innumerable multitudes into his Armies to fight against the Church, which Armies are called *Gog* and *Magog*.

But they are all overcome and destroyed, and that old Serpent himselfe is caught, and together with his instruments, the beast and the false Prophet, is cast into hell-fire, to be tormented for ever. And this is the summe and principall drift of this Chapter.

It containeth five principall things, as it were five parts thereof.

The first is the binding and chaining up of Sathan by our Lord Jesus, for the space of a thousand yeares, *vers.* 1.2.3.

The second is, the flourishing of the Church during the time of Satans captivity, *v.* 4.5.6.

The third is the loosing of Satan after the thousand yeares expired, and the wofull effects thereof, *v.* 7.8.9.

The fourth is, the casting of the Divel into

to a lake of fire and brimſtone, where the beaſt and falſe Prophet were, *v.* 10.

The fifth is a glorious deſcription of the laſt judgement, wherein every man ſhall be judged according to his works, *v.* 11. *&c.*

The Text.

VErſe 1. *And I ſaw an Angel come downe from heaven, having the key of the bottomleſſe pit, and a great chaine in his hand.*

Verſe 2. *And he tooke the dragon, that old ſerpent, which is the Devil and Satan, and bound him a thouſand yeares.*

Verſe 3. *And caſt him into the bottomleſſe pit, and he ſhut him up, and ſealed the doore upon him, that he ſhould deceive the people no more till the thouſand yeares were fulfilled: ſo after that he muſt be looſed for a little ſeaſon.*

This Angel here ſpoken of, is our Lord Jeſus, who is therefore ſayd to have the key of the bottomles pit, becauſe he hath power and authority over hell and death, as we have heard before.

By the chaine in his hand is meant the doctrine of the Goſpel.

The time when Satan was thus taken and bound, was when Chriſt firſt preached the Goſpel

Goſpel, and his Apoſtles after him, to all nations.

The cauſe why he was bound and chained up, was for that he had a long time ſeduced all nations, and reigned as King and Lord over the Gentiles, and greatly ſeduced the Jewes alſo.

The time of his impriſonment is ſet down to be a thouſand years; that is, all the time from the preaching of Chriſt and his Apoſtles, untill *Gregory* the ſeventh, and other monſtrous Popes, which did let Satan looſe again. Which ſpace of time is gueſſed by the learned, to be a thouſand years, or thereabouts. But here it is to be obſerved, that this binding of Satan is not to be taken ſimply and abſolutely, as though Satan was ſo bound and chained up for this thouſand years that he could not ſeduce at all, or do no miſchiefe at all after the preaching of the Goſpel by Chriſt and his Apoſtles. I ſay, this is not to be taken ſimply, but after a ſort; that is, that he could not ſo generally and univerſally ſeduce all nations, as hee had in former time, before the comming of Chriſt. For otherwiſe, it is well known, that even after Chriſts time, he did greatly perſecute the Church, bring in many errors and

and hereſies, and harden and blind many mens hearts: but yet all this was nothing, in compariſon of that which he had wrought in former ages, when he was even as it were the God of the world, and the Gentiles worſhipped him as God, as the Apoſtle teacheth, 1 *Cor.* 10. *That all the worſhip of the heathen nations was the worſhip of Divels.* And againe, *Act.* 14. 16. *That God in all times paſt ſuffered all the Gentiles to walke in their owne wayes:* And then was Satan a great prince indeed. But now commeth a chain for him: For Chriſt preacheth the Goſpel, and ſendeth forth his Diſciples with power, and thereupon ſaith, I *ſaw Satan fall down like lightning*, *Luke* 18. 10. For the preaching of the Goſpel beateth downe the Kingdome of Satan and ſin.

Moreover, it is to be noted, that notwithſtanding all Satans power and might, craft, and ſubtilty, yet this Angel which hath the key of the bottomleſſe pit, doth apprehend him, and ſhut him up, and ſeale the doore upon him: that he cannot get abroad to ſeduce ſo generally as in former time.

But Saint *Iohn* ſaith, that *after a thouſand yeares, he muſt be looſed for a little ſeaſon*; that is,

is the time wherein the great Antichriſt ſhould beare the ſway: which was ſome four or five hundred yeares. For the Goſpel did prevaile in ſome meaſure in the world, a thouſand yeares after Chriſt, and the principles and grounds of true Religion continued in the Church untill the firſt looſing of Satan, though with many blots, corruptions, and abuſes. For after the firſt 600 yeares, the cleare ſincerity of the truth was much dimmed with errors and herefies; but yet the maine grounds did remaine till the full expiration of the thouſand yeares. Now wee know that the Goſpel hath beene preached in theſe laſt dayes above threeſcore yeares, Therefore it followeth, that the ſtrength of Popery continued not much above five hundred yeares; which heere the holy Ghoſt for our comfort calleth a little ſeaſon: of which we have heard before, and therefore I doe here omit it, *chap.* 11. 2.

Verſe 4. *And I ſaw ſeates, and them that ſate upon them, and judgement was given unto them: and I ſaw the ſoules of them that were beheaded for the witneſſe of Jeſus, and for the word of God, and which did not worſhippe the beaſt, neither his image, neither had taken his marke upon their foreheads, or on their hands,*

and

and they lived and reigned with Christ a thousand yeere.

Verſe 5. *But the reſt of the dead men ſhall not live againe untill the thouſand yeeres be finiſhed: this is the firſt reſurrection.*

Verſe 6. *Bleſſed and holy is he that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power; but they ſhall be the Prieſts of God, and of Chriſt, and ſhall reigne with him a thouſand yeares.*

Heere now is ſet forth the eſtate of the Church Militant, for the ſpace of the thouſand yeares wherein Satan was chained up. For it is ſaid here, that the Church did grow and flouriſh; yea, and greatly exerciſe her power and authority during the time. And therefore Saint *John* ſaith, that *he ſaw ſeates, and they ſate upon them, and judgement was given unto them.* Whereby hee meaneth, that the Apoſtles and their ſucceſſours had their chairs, ſeates, and conſiſtories, wherein they did both preach the word, and execute the Churches cenſures; as the Scribes and Phariſees before did ſit in the chaire of *Moſes*: and I take it, the latter part of the fourth verſe is to be referred to the firſt clauſe, to wit, that *the Church did live and reigne with Chriſt a thouſand yeares*: Which is not to be underſtood

understood of the Church triumphant, as some do take it and all the rest of the fourth verse; but of the flourishing estate of the Church militant during the time of Satans captivity: for all the faithfull do after a sort live and reigne with Christ, even here in the earth, when they overcome the world by faith, and subdue Satan and sin by the power of grace.

Now where it is said, that *Iohn saw the soules of them that were beheaded for the witnesse of Iesus, &c.* It is to be understood of those which in the time of the persecuting Empire and growing of the Papacy, were slaine for the truth. For the second beast, which is the Dominion of Popes, reigned not in those thousand yeares, in the which Satan was bound, but yet did grow by degrees towards their height, and used great tyranny against the servants of God before Satans full loosing.

The *Chiliasts* or *Millinaries* doe fondly gather from this Scripture, that after the overthrow of Antichrist, the Lord Jesus would come and reigne with the faithfull here a thousand years upon the earth, and that in this time that Christ did so reigne as a great and glorious King upon the earth, his subjects should

ſhould enjoy all manner of earthly pleaſures and delights. This fooliſh error is confuted by the words that follow in the text, as we ſhall ſee afterwards.

Whereas he ſaith, *The reſt of the dead ſhall not live againe*: It is to be underſtood of ſuch as were ſpiritually dead, that is, ſuch as deſpiſed the Goſpel which was preached thoſe thouſand years, and were not thereby revived and quickned unto eternall life; but did ſtill remain as men dead in ſins and treſpaſſes.

Therefore the meaning of Saint *Iohn* is, that as in the thouſand years many that heard Chriſt and his Apoſtles, and their ſucceſſors, were raiſed up from the death of ſin to the life of righteouſneſſe; ſo many others were not quickned by their doctrine, but ſtill dwelt in their ſinnes, whom he calleth *the reſt of the dead*: And hee ſaith, *Theſe ſhall not live again*; meaning the life of God, or the life of grace. And whereas he addeth, *untill the thouſand years be finiſhed*, he meaneth never, or not at all, for ſo the word *untill* is often taken in the Scriptures: and it is ſure, that after the expiration of the thouſand years, they did not live the life of God, and the life of the Spirit. For then the

Divell

Divell was let looſe upon the world, to work his pleaſure, and to ſeduce with all efficacy of errour and iniquity.

Whereas it is ſaid, *This is the firſt reſurrection*; he meaneth the riſing from ſin, to the life of righteouſneſſe, which was in the thouſand yeares of the Goſpels preaching, and therefore he addeth, that *he is bleſſed that hath part in the firſt reſurrection, &c.* and ſaith, *that all ſuch ſhall reigne with Chriſt a thouſand yeares*. Which is meant of the reigne of the faithfull even upon earth for the ſpace of the thouſand yeats in which Satan was bound: but yet excludeth not their eternall glory in the heavens.

Verſ. 7. *And when the thouſand yeers are expired, Satan ſhall be looſed out of his priſon.*

Verſ. 8. *And ſhall go out to deceive the people which are in the foure corners of the earth, even Gog and Magog, to gather them together to battell, whoſe number is as the ſand of the ſea.*

Verſ. 9. *And they went up unto the plaine of the earth, and they compaſſed the tents of the Saints about, and the beloved City: But fire came downe from God out of heaven, and devoured them.*

Now Saint *Iohn* telleth us, that after the determination

determination of a thousand years, Satan shall be let loose upon the world, for their unthankfullnesse, and contempt of the Gospel, to seduce and deceive, even as much as ever he did. No marvaile therefore, that the two great and monstrous Heresies of Popery and Mahometry did now begin mightily to grow and increase in the world. For what other thing can be looked for after this letting loose of Satan?

But we are to observe, that as Satan was bound by degrees, through the Ministry of Christ, and his Apostles, and in their immediate successors; so also he was loosed by degrees, by the prevailing of Heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Satan was not fully loosed till the yeare of our Lord 968. At what time *Silvester* the second came to be Pope, who was in league with the Divell. Stories do report that at his death he called for the Cardinals, and confessed that he had familiarity with the Divell, and how he had given himselfe unto him body and soule, so that he might come to the Papall dignity.

After him succeeded sundry other Popes, which were notorious monsters, some of

them murtherers, ſome poyſoners, ſome ſorcerers, ſome conjurers; by whom the Divel was fully looſed, all light of the Goſpell and true religion being in a manner cleane put out, and moſt abominable Idolatry, and all manner of vilany ſpreading over the face of the earth: and hereof Saint *Iohn* ſaith, that *Satan being fully looſed, he went forth to deceive the people which were in the foure corners of the earth, even Gog and Magog, &c.* This ſeducing by Satan here ſpoken of, is the ſame with that which is ſpoken chap. 13. only this excepted, that this of *Gog* and *Magog* is more generall. We read there, how all nations, kinreds and tongues were made to worſhip the image of the beaſt, and to receive his mark; but that is to be extended no further then to theſe Kingdoms which were ſubject to the Papacy.

But here, by theſe armies of *Gog* and *Magog*, are underſtood all the chiefe enemies of the Church in theſe laſt dayes, ſince the looſing of Satan both open and ſecret, both Turke and Pope; for the Turke is an open enemy, the Pope a more cloſe enemy: *Gog* ſignifieth *covered*, *Magog uncovered*, whereby is noted the Turk: For the Pope cometh covered under the name of Chriſt, and Chriſts Vicar,

Vicar, *Peters* ſucceſſor, &c. But the Turke commeth uncovered, for he openly denyeth and impugneth Chriſt.

Moreover, the names of *Gog* and *Magog* are here ſet downe, to note of what countries theſe chiefe enemies ſhould ſpring; to wit, out of *Scythia*, *Syria*, *Arabia*, *Italy*, and *Spaine*; for *Magog* was the ſon of *Iapheth*, *Gen.* 10. *ver.* 2. of whom came the *Scythians*. *Gog* was the name of a great Captaine in the leſſer *Aſia*, which built a City, and named it after his owne name, *Gogkartah*; that is, the City of *Gog*: and it is put in the Prophecy of *Ezekiel* for the whole region of the leſſer *Aſia*, and *Syria*; whereby the Prophet did fore-tell that the great enemies of the Church ſhould ariſe out of thoſe coaſts. And in very truth they did; for out of *Egypt*, *Scythia*, *Syria*, and the leſſer *Aſia* did ſpring up *Ptolomeus*, *Seleucus*, *Antigonus*, *Caſſander*, and the reſt of *Alexanders* ſucceſſors, which vexed and oppreſſed the Jews by the ſpace of 294. years, even untill the coming of the Meſſias, at what time the divided Greek Empire was overthrown, and tranſlated to the Romans.

Furthermore, it is to be noted, that the Prophet *Ezekiel* ſaith, *That Gog is the chiefe*

Prince of Meſech and Tubal: By *Meſech* he meaneth *Arabia*; and by *Tubal*, *Italy*, and *Spaine*: Noting thereby the Countries and Kingdomes from whence the great perſecuters of the Church, from the returne out of the captivity of *Babylon* untill the comming of the Meſſias, ſhould ariſe: for aſſuredly their enemies were collected of divers Nations, but ſerved chiefly under the Princes of *Aſia*, the leſſer, of *Syria*, and of *Scythia*. Now then to conclude, *Gog* and *Magog* in *Ezekiel*, are put for the Princes of thoſe countries which were the chiefe Captains in gathering great and mighty armies unto battle againſt the children of *Iſrael*, after they were come out of the captivity of *Babylon*. And the Prophet there, in one ſumme, under the Armies of *Gog* & *Magog*, comprehendeth all the enemies that fought againſt them from time to time, after the captivity, unto the coming of Chriſt. And now for the application of this unto the enemies of the Church under the Goſpel, wee muſt firſt note, that through this booke, the figures and phraſes of ſpeech are taken out of the Law and the Prophets. Now therefore, when the Lord would ſet forth in one ſumme all the enemies of the Church, which Satan muſtereth after

after the time of his loosing out of prison, before the comming of Christ to judgement: there is no other place more fit to set forth all these Armies, then those Armies of *Gog* and *Magog*: and therefore the names, even *Gog* and *Magog* are heere brought in, to set forth these huge Armies of the Turke, and of the Pope, and of all the enemies of the Church in these last dayes, which should gather themselves to battle, being in number as the sand of the Sea, as Saint *John* saith, *yea, did cover the whole face of the earth with their multitudes, and compasse the tents of the Saints about, and the beloved City:* that is, did make warre against the Church and people of God, which, in comparison of them, were but as a few tents, or some little City. But marke what followeth, and consider the issue of the battell: The holy Ghost saith expressely, that *fire came downe from God out of Heaven, and devoured them:* which doth plainely shew, that the Armies of *Gog* and *Magog*, though never so huge, shall be destroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope shall goe downe still more and more, as formerly hath been shewed, and as

experience in many yeares good ſucceſſe, both *in Ireland*, *Netherland* and againſt *Spain* alſo, hath partly proved (Gods moſt holy Name be praiſed:) ſo alſo the armies of the Turk ſhall be overthrown, ſo far forth as they fight againſt the true Church; or at leaſt be ſo kept back, that they ſhall not be able to compaſſe the tents of the Saints, as we ſee and feel this day, God be thanked.

Verſ. 10 *And the Divel that deceived them, was caſt into a lake of fire and brimſtone, where the beaſt and falſe Prophet are and ſhal be tormented, even day and night for evermore.*

Here is ſet down the Devels doom: to wit, that he ſhall be caſt downe into the infernall pit, as well worthy, both for his ſeducing all nations, and ſtirring up the armies of *Gog* and *Magog* againſt the Church, even to root it up, if it were poſſible.

Therefore Saint *Iohn* telleth us, that foraſmuch as he is the authour of all miſchiefe, and he that hath ſet all the reſt a work, therefore both he and his inſtruments, the beaſt and the falſe Prophet, *Gog* and *Magog*, ſhall all drinke of the ſame cup of Gods eternall wrath, and be all throwne down together into one cloſe priſon, which is that gaping gulfe, and infernall lake that burneth with

with fire and brimstone for ever.

Lo then what shall be the end of the Divell, the Turke, the Pope, the Emperour, the King of *Spaine*, the Cardinals, and all other the Divels instruments, which here on earth have persecuted the Church, and compassed the tents of the Saints, and the beloved City.

Now after all this, in the five last verses, Saint *Iohn* entreth into a lively and cleer description of the last judgement; first, noting the terrour and Majesty of the Judge himself, in this, that *from his face both heaven and earth fled away*, vers. 11. that is, no creature shall be able to endure his angry countenance in that day: and yet withall setting downe the purity & uprightnesse of his judgement, and judgment-seat, calling it *a white Throne*. And after this, the generall citing and personall appearing of all men before him, of what degree, estate, or condition soever: For v. 13. both *death and hell, sea and grave did deliver up their dead*, and all without exception came to judgement, and the bookes of their consciences were opened (for every mans work is ingraven upon his conscience, as it were in letters of brasse, or with *the point of a diamond*, as the Prophet speaketh, Jer. 17. 2. v. 12.) *And*

they were judged of thoſe things which were written in the bookes, according to their works, and according to the teſtimony of their owne conſciences, v.14. *And death and hell*, that is, all the heires of death and hell, even all the ſociety of reprobates, both Papiſts, Atheiſts, and all unbelievers, yea, *whoſoever were not found written in the booke of life, were caſt into the lake of fire, which is the ſecond death*, v.15. Now here I would have it diligently obſerved, that the holy Ghoſt hath three ſeverall times in this booke deſcribed the laſt judgment; to wit, in the latter end of the eleventh chapter, in the latter end of the fourteenth chapter, and now in the latter end of this chapter. And moreover, I would have the order and cauſes of theſe deſcriptions well weighed: For in the eleventh chapter, having before deſcribed the Kingdom of the Pope and the Turk, with their overthrow, and alſo the preaching and prevailing of the Goſpel in theſe laſt dayes, he commeth to deſcribe the laſt judgement: In the fourteenth chapter having ſet downe that *the everlaſting Goſpell ſhould be plentifully preached in this laſt Age, and the overthrow of Babylon* immediately following, forthwith hee proceedeth to the deſcription of the laſt day: In this Chapter, having before

fore concluded of the utter overthrow of *Rome*, and of the beast and false Prophet, of *Gog* and *Magog*, and all adversary power, at length he proceedeth to this description of Christs second comming, which wee have heard of. And out of all this I doe gather, that the utter overthrow of the Pope, and all his adherents shall be in this life, a little before the comming of Christ to judgment.

CHAP. XXI.

AS wee have heard before the utter overthrow of the beast, and the false Prophet, and all their adherents; and also of the everlasting condemnation of the Dragon, that old Serpent, which set them all a-work: So now in this chapter we are to hear of that most happy and blessed estate which the faithfull shall dwell in for evermore: so that the maine drift of this chapter is most fully to describe that infinite glory and endlesse felicity to the which all the 144000, that is, all the elect of God shall be advanced, when both the beast, and all that have received his marke, shall be cast downe into the infernall lake.

This

This chapter may very fitly be divided into four parts.

The firſt is, *v.* 1. a deſcription of the renovation of the world, and the reſtauration of the creature.

The ſecond is, *v.* 2,3,4. a laying forth of the moſt glorious eſtate of the Church, when it ſhall be freed from all miſery.

The third is, *v.* 5,6,7,8. a proteſtation from God himſelfe concerning the renovation of all things, the felicity of the elect, and the endleſſe paine and torment of all reprobates.

The fourth is, *v.* 9,10,11,12,13,14, *&c.* a lively deſcription of the very Kingdome of God, and the unſpeakable joyes of heaven under the figure of a great city, called *the holy Ieruſalem*: which city is here moſt gloriouſly deſcribed in her walls, gates, foundations, ſtreets, height, length, bredth, brightneſſe, matter, forme, perſons, and inhabitants.

The TEXT.

VErſe 1. *And I ſaw a new heaven and a new earth, for the firſt heaven and the firſt earth were paſſed away, and there was no more ſea.*

Verſ. 2.

Verſ. 2. *And I Iohn ſaw the holy city new Ieruſalem, come downe from God out of heauen, prepared as a bride trimmed for her huſband.*

Verſ. 3. *And I heard a great voice out of heauen, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be their God.*

Verſ. 4. *And God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there be any more paine: For the firſt things are paſſed.*

By a *new heauen and a new earth*, is meant the renewed eſtate of heauen and earth after this life, in their quallity, not in their ſubſtance. For we do believe according to the Scripture, that this viſible heauen, and this viſible earth ſhall continue for ever, as touching their matter & ſubſtance; but ſhal be greatly altered and changed in condition and quality: For Saint *Peter* ſaith, 1 *Pet.* 3. *We looke for new heauens and a new earth, according to his promiſe, wherein dwelleth righteouſneſſe*; that is, ſuch heauens, and ſuch an earth, as is free from all corruption and ſin. which thing alſo the Apoſtle Saint *Paul* doth plainly teach, *Rom.* 8. 19. ſaying, that *the creature*

ture doth fervently expect, when the ſonnes of God ſhall be revealed: that is, when Gods children ſhall be made known to be as they are, the very heires of infinite glory, which in this life doth not appear. And he yeelded two reaſons of this deſire of the creature; one is, becauſe in the meane time it is ſubject to vanity and corruption: the other is, that then it ſhall be free from both. And for this cauſe the Apoſtle ſaith, *Rom.* 8. that *the creature groaneth with us, and earneſtly deſireth and longeth after that day wherein it ſhall be ſet free from the bondage of corruption,* and redintegrated and reſtored to that preſtine eſtate wherein it was before the fall. But whether this is to be underſtood of heaven and earth onely, or of heaven and earth with their adjuncts and particular creatures, I will not here go about to diſcuſſe: howbeit, I doe greatly incline to their opinion, which hold, that heaven and earth, with all their furniture, being redintegrated and reſtored to their firſt eſtate, ſhall remaine for ever, to ſet forth the glory of the Creator, and for that uſe of glorified men which now the Angels have of them.

Now whereas Saint *John* addeth, that *there ſhall be no more ſea*, *Chap.* 4.6. 8.8. 13.2. He meaneth

meaneth that there ſhal be no more any troubleſome and confuſed eſtate of this world, no more broyles, waves, tempeſts, and ſtorms, as as it falleth out in this life: for the word *ſea* is ſo taken twice or thrice before.

By *the holy city, new Jeruſalem*, he meaneth the Church tryumphant, which therfore it is ſaid *to come downe from God out of heaven*, verſ. 2. becauſe it hath all his newneſſe and holyneſſe from God, and from heaven, whereby it is now prepared and made ready to be married unto Chriſt, even *as a Bride tricked and trimmed up for her Huſband*. And for this cauſe Saint *John* heareth *a voice from heaven, ſaying, Behold the Tabernacle of God is with men, and hee will dwell with them, and they ſhall be his people, and hee will be their God*, v. 3. Meaning thereby, that Jeſus Chriſt will keep houſe with his glorified Spouſe, and be at bed and boord with her for ever, in the heavens, at what time *ſhe ſhal be freed from all teares, woe and miſery*, verſ. 4. as the next verſe declareth, yeelding alſo a reaſon hereof, which is, that *the firſt things are paſſed*; that is, the ſtate wherein the world is now, being ſubject to many afflictions, temptations, vanities, and corruptions.

And

Vers. 5. *And he that sate upon the Throne said, Behold, I make all things new. And he said unto me, Write: for these words are faithfull and true.*

Vers. 6. *And he said unto me, It is done: I am Alpha and Omega, the beginning and the end. I will give to him that is athirst, of the Well of the water of life freely.*

Vers. 7. *He that overcommeth shall inherit all things, and I will be his God, and he shall be my Sonne.*

Vers. 8. *But the fearfull, and unbelieving, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and lyers, shall have their parts in the lake which burneth with fire and brimstone, which is the second death.*

Here the omnipotent God, which sitteth upon the most glorious throne, doth protest, that he will make all things new; that is, restore the world to that excellent estate wherein it was before *Adams* fall; and his elect to a state and condition far more excellent in heaven: for the greater certainty and assurance of it, willeth and commandeth *Iohn to write it*, v. 5. and record it as a thing most certaine and infallible, and to set it down as a thing already done. For things

to

to come, which are decreed in the counſell of God, are as certaine as if they were paſt: for God cannot erre, alter, nor change, and therefore he ſaith, I *am Alpha and Omega*, the firſt and the laſt, the unchangeable and immutable God: And addeth, *v.6. that he wil give freely to every one that is athirſt of the well of the water of life*; that is, without all regard of our deſerts, he will give to every one, that earneſtly ſeeketh after heaven and heavenly things, his fill thereof. And moreover, *v.7.* that *whatſoever overcommeth* in the ſpirituall battell *ſhall have the full fruition of all good things*, both in this life and in the life to come, as having ſpeciall right and intereſt therein through Chriſt, *God being his Father, and he his Sonne and heire.* But on the contrary, he willeth it to be written and recorded as a thing moſt certaine and ſure, that all Reprobates, all Atheiſts, worldlings, and all *unbelievers ſhall have their part and portion in the lake which burneth with fire and brimſtone for ever.* v. 8.

Verſ. 9. *And there came unto me one of the ſeven Angels which had the ſeven vials full of the ſeven plagues, and talked with mee ſaying, I will ſhew thee the Bride, the Lambes Wife.*

Verſ. 10.

Verſ. 10. *And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great City, that holy Jeruſalem, deſcending out of heaven from God.*

Verſ. 11. *Having the glory of God, and her ſhining was like unto a ſtone moſt precious, as a jaſper ſtone, cleer as cryſtall.*

Here one of the Angels mentioned in the ſixteenth chapter, which had a viall full of Gods wrath, talketh with S. *Iohn*, and telleth him, that *he will ſhew him the Bride, the Lambs Wife*; that is, the triumphant Church in her glorified eſtate, being united and married unto Chriſt in the Kingdome of glory. And therefore S. *Iohn* ſaith, that this *Angel carried him away in the ſpirit to a great and high mountain, and ſhewed him that great city, holy Ieruſalem, &c.*

We read in the ſeventeenth chapter, that *when this Angel ſhewed* John *the whore of Babylon, he carried him away into the wilderneſſe in the ſpirit*: becauſe the whore of Babylon ſhould make the Church barren and deſolate, as the wilderneſſe. But now that hee is to ſhew him the Spouſe of Chriſt in her glory, and to deſcribe the everlaſting *Ieruſalem*, *he carryeth him in the ſpirit unto a very high mountaine*, that he might take a ſight

ſight of it, as *Moſes* was carried up to the top of mount *Nebo*, that from thence hee might take a view of the holy land. Which teacheth that none can take a right view of heaven and heavenly things, but only ſuch as flie an high pitch', and mount far above this earth in holy affections, and heavenly contemplation.

Moreover, Saint *John* telleth us, that as ſoon as he tooke a ſight of this new *Jeruſalem* (far paſſing all *Sina's* ſights) forthwith he eſpied in it the *very glory of God.* If hee had ſaid, he had eſpyed the glory of an Angel, it had been more: But that he eſpyeth the very glory of God, it is moſt of all. For who can conceive or expreſſe what the glory of God is, being infinite? The Apoſtle ſaith, that *God dwelleth in unacceſſible light*, or ſuch light as none can approach unto.

Then this is one word for all touching the beauty and ſuper-excellency of the new *Jeruſalem*, that it comprehendeth in it the very glory of God: but yet for amplification ſake, it is compared to a *Jaſper ſtone*, for never fading greeneſſe: and to a *Chryſtal ſtone*, for bright ſhining and glittering for ever.

Verſ. 12. *And had a great wall and high, and had twelve gates, and at the gates twelve Angels, and the names written, which are the 12. tribes of the children of Iſrael.*

Verſ. 13. *On the Eaſt-ſide there were three gates, and on the North-ſide three gates, on the South-ſide three gates, and on the Weſt-ſide three gates.*

Verſ. 14. *And the wall of the city had twelve foundations, and in them the names of the Lambs twelve Apoſtles.*

Now Saint *John* proceeds to the deſcription of the wall and gates of this great City. This we all know, that a ſtrong wall ſerveth for the defence and ſafety of a City, and for the ſecurity of ſuch as dwell in it: for if it be ſo high that none can ſcale it, and ſo thick that none can batter it, then it is indeed impregnable, and the citizens in great ſecurity: But the wall of heaven is ſo high, as none can ſcale it, as it is ſet downe in this twelfth verſe; and ſo thick, that no double cannon can pierce it, as appeareth verſe 17. therefore all the inhabitants of this new *Jeruſalem* are out of all feare of danger.

Moreover this City hath *twelve gates*, to ſignifie an hard acceſſe for enemies to breake in: and an eaſie paſſage for the Citizens themſelves

themſelves to go in and out: And at thoſe twelve gates *twelve Angels*, at every gate *an Angel*, as it were a porter, to ſee that none be let in but the true citizens, and free denizens, and ſuch as have to do there, which are here named to be *the twelve tribes of Iſrael*; that is, all the elect of God, both of the Jews and Gentiles.

Moreover, it is ſaid, that there were *three gates on every ſide of the City, both Eaſt, Weſt, North, and South*, to note, that out of all quarters of the earth the redeemed ſhould be gathered; and as our Saviour ſaith, *Mat. 8. Many ſhall come from the Eaſt, and the Weſt, the North, and South, and ſit down with Abraham, Iſaac, and Jacob in the Kingdome of God.* So that it is not materiall what countrey or nation a man is of, whether *Engliſh, Scottiſh, French*, or *Spaniſh*, ſo he be a beleever; for then he ſhall be ſure to be let in at one gate or another, either at the *Eaſt-gate*, or the *Weſt-gate*, the *North-gate* or the *South-gate*. Moreover, the wall of the City *hath twelve foundations*; that is to ſay, it is ſurely founded: And in every gate the name of an Apoſtle, ſo that all the gates had *the names of the Lambs twelve Apoſtles*, to ſignifie that the ground and foundation of this City is laid upon *the do-*

trine of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Ephes.8.

Vers. 15. *And he that talked with me had a golden reed to measure the City withall, and the gates thereof, and the wall thereof.*

Vers. 16. *And the City lay four-square, and the length is as large as the breadth of it: and he measured the City with the reed, twelve thousand furlongs, and the length, and the breadth, and the height of it are equall.*

Vers. 17. *And he measured the wall thereof an hundred forty and four cubits, by the measure of man, that is, of the Angel.*

Now St. *John* telleth us, that the Angel which talked with him *had a golden reed, to measure both the City, and the gates, and the wals thereof.* Measuring with reeds was a thing of great use in ancient time, as we read in the Prophecy *of Ezekiel* and *Zachary*, and as we have heard in the eleventh chapter. But because all things belonging to this celestiall *Jerusalem* are super-excellent and glorious; therefore the very measuring rod and reed is of pure gold. This great and glorious City is said to lye *four-square*, to note unto us, that it standeth fast and unmoveable; for round things are easily rolled and moved this way or that way, hither and thither: but square

things

things are not apt to roll or move. This everlasting *Iernſalem*, therefore lyeth foure-ſquare, becauſe it can never be moved, but ſtandeth faſt for ever, as the Apoſtle ſaith, Heb. 12 28. *Seeing we receive a Kingdom which cannot be ſhaken, let us have grace wherby we may ſo ſerve God, that we may pleaſe him with reverence and fear.*

The Angell with his golden meaſuring rod meaſureth the ſquare ſides of the City, both in length, breadth, height, and depth of it, and findeth each of them to be 12000. furlongs, which after eight furlongs to the mile, maketh in our accompt 1500. miles, and ſo the whole ſquare of this great City commeth to 6000. miles, which is a goodly compaſſe, and noteth unto us the great largeneſſe of Gods Kingdome, and that there is roomth enough for all the inhabitants thereof: yea, moſt pleaſant and commodious rooms, as our Lord Jeſus ſaith, Joh. 1.4. *In my Fathers houſe are many dwelling places; if it were not ſo, I would have told you, for I go to prepare a place for you.*

After this he meaſureth the thickneſſe of the wall, and findeth it to be *an hundred and fourty and foure cubits* thick, which after our common account of two cubits

to a yard, amount to seaventy and two yards, which is a joylly thickneſſe, even ſo thick as no cannon can pierce, and therefore altogether inexpugnable, as hath beene ſaid before.

Verſe 18. *And the building of the wall of it was of Jasper, and the City was pure gold, like unto cleere glaſſe.*

Verſe 19. *And the foundations of the wall of the City were garniſhed with all manner of precious ſtone: The firſt foundation was of Jasper, the ſecond of Saphire, the third of Chalcedony, the fourth of an Emerald.*

Verſe 20. *The fift of a Sardonix, the ſixth of a Sardius, the ſeventh of a Cryſolite, the eighth of a Beryl, the ninth of a Topaze, the tenth of a Chryſophraſus, the eleventh of a Jacinct, the twelfth of an Amethyſt.*

Verſe 21. *And the twelve gates were twelve pearles, and every gate is of one pearle, and the ſtreete of the City is pure gold, as ſhining glaſſe.*

As wee haye heard of the forme of this goodly City; ſo now wee are to hear of the matter of it, that is to ſay, of what ſtuffe it is made. Firſt Saint *John* telleth us, that the whole City is of moſt pure and glittering gold, like unto glaſſe: and that the wall

was

was of Jasper, most greene and flourishing; and also, that the very foundation of the wall was beautified & adorned with twelve sundry kindes of precious stones, which hee reckoneth up. We count it a great matter heere below, to compasse and close in our houses with a wall of brieke, and none can doe it but men of place: but alas, what is that to this wall? What is brick to precious stones, and pibbles to pearle? But Saint *John* addeth, that the gates were of pearle, and the streets of the City of pure Gold; Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! for if the gates be of pearle, and the streets of gold, then what are the inner rooms? what are the dining chambers? and what are the lodging roomes? But here we may not grossely imagine that the Kingdome of God is of such metall and matter indeede, as is heere described. But the holy Ghost would give us some taste of it, and after a sort shadow out unto us under these things, which are in most precious account amongst men, what the glory and excellency of the immortall Kingdome is. For otherwise, there is no comparison betwixt gold, pearle, and precious stones, and

theſe heavenly, inviſible, and immortall things which we looke for, and hope for through Chriſt: which in very deed are ſo great, ſo glorious, and ſo unconceivable, that gold, pearle, and precious ſtones are ſcant ſo much as any ſhew, ſhadow, or reſemblance thereof.

Verſ. 22. *And I ſaw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.*

Verſ. 23. *And this City had no need of the Sun, neither of the Moon to ſhine in it: for the glory of God did light it, and the Lamb is the light of it.*

Verſ. 24. *And the people which are ſaved ſhal walk in the light of it, and the Kings of the earth ſhall bring their honour and glory unto it.*

Verſ. 25. *And the gates of it ſhall not be ſhut by day: for there ſhall be no night there.*

Verſ. 26. *And the glory and honour of the Gentiles ſhall be brought unto it.*

Verſ. 17. *And there ſhall enter into it no unclean thing, neither whatſoever worketh abominations or lyes: but they which are written in the Lambs book of life.*

In this new Jeruſalem *there is no Temple*, as was in the old Jeruſalem; for there ſhall be no need of any, no need of doctrine, of ſacraments,

ſacraments, of prayer in the old Temple, wherein the law was taught, ſacraments adminiſtred, ſacrifices offered, and many other rites and ceremonies obſerved.

But Saint *Iohn* ſaith, that now *God and Chriſt ſhall be all in all. They ſhall be the Temple of the moſt holy City.* And all the elect ſhall fully know them, and dwell with them for ever.

And as the City had no need of any Temple; ſo hath it *no need of any light, either of Sunne or Moone: for the glory of God, and the brightneſſe of the Lamb do light it for ever:* whoſe incomprehenſible brightneſſe doth as farre excell the brightneſſe of the Sun and Moone, as they do excell a little candle at noone day. But it may be demanded, Who ſhall dwell in this ſo glorious a City, and in this ſo great a light? Saint *Iohn* anſwereth, that *the people that are ſaved ſhall walke in it:* that is, all the Iſrael of God, all true beleevers, which are happy that ever they were born, that they may come to the poſſeſſion of ſuch a Kingdome as is here deſcribed: for Saint *Iohn* ſaith, that the reſplendent brightneſſe of this City is ſo great, that even *the Kings of the earth ſhal bring their glory and honour unto it:* And alſo, that *the*

glory

glory and honour of the Gentiles shall be brought unto it.

Oh how unspeakeable is the glory of this City, that Kings shall throw downe their Crowns and Scepters before it; accounting all their pompe and glory but as dust, in respect of it! for the magificence and pompe of all the Potentates of the earth shall here be layd downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into this new *Jerusalem*, yet all the Gentiles that believe shall be admitted into this new *Jerusalem*, and made free Denizens thereof for ever. And although the gates of this City alwayes stand open both night and day, as not fearing any danger of enemies: *yet no uncleane thing shall enter into it, but onely they which are written in the Lambes booke of life.* Thus wee see how gloriously the holy Ghost hath described unto us this City of the Saints, and habitation of the just for evermore. He needs must be a very block, that is not moved with the consideration of this endlesse felicity: For this City is described unto us in so glorious and admirable a manner, to bring us into love with it, and to worke in us an unquenchable thirst and desire

fire after it. Oh therefore let us ſpend many thoughts upon it; let us enter into deep meditations of the ineſtimable glory of it: let us long till we come to the fingring and poſſeſſion of it, even as the heire longeth till he come to the poſſeſſion of his lands; let us thinke every day ten, and every yeare twenty, till we be in poſſeſſion; let us with the Apoſtle, 1 *Cor.* 5. 2. *ſigh and groane, deſiring to be clothed with our houſe which is from heaven:* Let us in the meane time caſt away all things that may hinder us in our Chriſtian courſe; let us ſhake off every burden, and runne with patience the race that is ſet before us; let us, as they which prove maſteries, abſtaine from all lets and hinderances: and ſith we ſtrive ſo exceedingly for a corruptible crowne; how much more ought we for an uncorruptible? For what pains, what coſt, what labour can be enough for a Kingdome? Let us therefore ſtrive and ſtraine to get into this golden City, where ſtreets, walls, and gates, and all is gold, all is pearle; yea, where pearle is but as mire and dirt, and nothing worth. Oh what fooles are they which deprive themſelves willingly of this endleſſe glory, for a few ſinking luſts! Oh what mad men are they which

bereave

bereave themſelves of a roome in this City of pearle, for a few carnall pleaſures and delights! Oh what Bedlams and ſtraught beaſts are they which ſhut themſelves out of theſe everlaſting habitations for a little tranſitory pelfe! Oh what intolerable ſots and ſops are all ſuch as will willingly be barred out of this pallace of infinite pleaſure, for the ſhort fruition of wordly lucre and traſh! Let us therefore, in all time to come, make more recokning of heaven, and leſſe reckoning of the earth; let us minde heavenly things, and deſpiſe earthly things; let us preſſe hard unto the things that are before, and forget the things that are behind; let us ſtrive hard for the price of the high calling of God, and contemn even the glory of this world.

CHAP. XXII.

IN this chapter Saint *John* proceedeth yet more largely to deſcribe the bleſſed eſtate of all Gods Saints in the Kingdom of glory; and the principall ſcope and drift of this chapter is yet more to inlarge the joyes of Gods people after this life, and to ratifie the authority of this prophecy.

This

This chapter containeth foure principall parts.

The first is an amplification of the joyes of Gods Kingdome. *ver.* 1,2,3,4,5.

The second is a confirmation of the authority of this book. *v.* 6,7,8,9,16.19.

The third is an exhortation both to spread abroad the knowledge of this book; and also for every man to prepare himselfe for the coming of Christ unto judgment. *v.* 9,10. &c.

The fourth is a fervent desire of the Church for the second appearing of Christ.

The Text.

VErse 1. *And he shewed me a pure river of the water of life, cleer as Chrystall, proceeding out of the Throne of God, and of the Lamb.*

Vers. 2. *In the middest of the street of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruit every moneth: and the leaves of the tree serve to heale the nations with.*

Vers. 3. *And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.*

Vers. 4. *And they shall see his face, and his name shall be in their foreheads.*

Vers. 5.

Vers. 5. *And there shall be no night there, and they need no candle, neither light of the Sun: for the Lord God giveth them light, and they shall reign for evermore.*

The Angel doth yet further shew unto Iohn *a pure river of the water of life*: Whereby is described the overflowing abundance of good things which the righteous shall injoy in the Kingdome of glory.

This river is said to *proceed out of the throne of God and of the Lambe*; because God in Christ is the originall of all this life and happinesse.

Further it is added, that *in the midst of the golden street of this new Ierusalem, and of both sides the river there was the tree of life*: Which representeth Christ now in his heavenly Paradise, as in former time was represented Christ in the earthly Paradise: and also that eternall and blessed life which our first parents should injoy, if they did continue in the obedience of God:

This tree standeth not in an out-corner of the City, but in the very middest of the street, and of both sides of the river, that all the citizens of the new *Ierusalem* might have free accesse unto it, and taste of the most dainty fruites thereof in great variety:

for

for *it beareth twelve manner of fruits*, that is, in Christ all manner of pleasure, and endlesse light is to be found.

This tree beareth fruit every month, as well in winter as in summer: for here every moneth is autumne. The sense is, that in Christ the new and fresh fruites of immortal joy (without any satiety or loathing) are for ever to be found.

The leaves of this tree are very medicinable and sanative; for they *serve to heale the nations with*: that is, to preserve them from all diseases and griefes: which argueth a most blessed life, not subject to sicknesse or any other infirmity. For Christ is our never failing Physitian, which in this life healeth all our spirituall diseases and infirmities, and after this life will preserve us in perpetuall health and happinesse.

There shall be no more curse: that is, in the heavenly Paradise we shall no more be subject to any curse, as *Adam* was in the earthly Paradise: which also argueth the perfection of happinesse after this life; and yet for further amplification of this most glorious estate, it is said, that the throne of God, and of Christ shall be erected in the middest of this golden street, and all his chosen

ſen people ſhall there accompany him, dwell with him, be alwaies about him; yea, and ſerve him without wearineſſe for ever; yea, all his faithfull worſhippers ſhall come ſo neer his throne, that *they ſhall ſee his very face*, and bee raviſhed with his glory, having his Image, his Name, his Wiſedome, and Mercy imprinted in their foreheads; yea, his unconceiveable light and glory ſhall be ſo reſplendent, that there *ſhall be neither night, nor need of candle:* but in his glittering and moſt glorious chamber of preſence ſhall all his elect reigne and triumph with him for evermore in infinite felicity, and the very fruition of eternall delectation, where ſhall bee mirth without meaſure, and ſolace without ſorrow, as the Prophet ſaith, *In thy preſence is the fulneſſe of joy, and at thy right hand there is pleaſure for evermore.*

Verſe 6. *And he ſaid unto me, Theſe words are faithfull and true, and the Lord God of the holy Prophets ſent his Angel to ſhew unto his ſervants the things which muſt ſhortly be fulfilled.*

Verſe 7. *Behold, I come ſhortly: Bleſſed is he that keepeth the words of the Prophecy of this booke.*

Verſe 8.

Verſ. 8. *And I am* John, *which ſaw and heard theſe things, and when I had heard and ſeene, I fell downe to worſhip before the feet of the Angel which ſhewed me theſe things.*

Verſ. 9. *But he ſaid unto me, ſee thou do it not, for I am thy fellow-ſervant, and of thy brethren the Prophets, and of them which keep the words of this booke: worſhip God.*

In theſe foure verſes are four principall reaſons brought to confirme and ratifie the authority of this booke.

The firſt of them is the affirmation of the Angel.

The ſecond is the authority of the moſt high God.

The third is the teſtimony of Ieſus, pronouncing them bleſſed which keep this Prophecie.

The fourth is the teſtimony of Saint *Iohn*, who heard and ſaw theſe things. But becauſe in the Epiſtle to the Reader I have more at large handled this Argument, and theſe ſame verſes; therefore here I doe of purpoſe relinquiſh them: and that alſo of *Iohns* adoration, and the Angels refuſall, being things moſt manifeſt and eaſie to underſtand.

Verſ. 10. *And he ſaid unto me, Seale not*

the Words of the Prophecie of this book, for the time is at hand.

Verſ. 11. *Hee that is unjuſt, let him be unjuſt ſtill; and he which is filthy, let him be filthy ſtill; and he that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill.*

Verſ. 12. *And behold I come ſhortly, and my reward is with me, to give every man according as his worke ſhall be.*

Verſ. 13. *I am Alpha and Omega, the beginning and the end, the firſt and the laſt.*

Verſ. 14. *Bleſſed are they that do his commandements, that their right may be in the tree of life, and may enter in thorow the gates into the City.*

Verſ. 15. *For without ſhall be dogs, and enchanters, and whoremongers, and murtherers, and idolaters, and whoſoever loveth or maketh lies.*

Here is firſt an exhortation, to publiſh and proclaime the knowledge of this booke to all people, and in no wiſe to conceale it, or keep it cloſe, as formerly hath been ſhewed in the Epiſtle.

Here is a further admonition, that *they which are unrighteous, ſhould be unrighteous ſtill, &c.* Which is no allowance or encouragement

ragement granted unto wicked men to continue in their evill waies, but is rather a terrible threat, if wee take all the words together in this and the next verse; as if he should say, if men will needs continue in their filthinesse, yet certainly Christ will come shortly, and reward them according to their works.

Or else it may be a phrase of speech, which they call an ironicall concession; as in another place the holy Ghost saith to the young man, *Walk in the wayes of thine owne heart, and in the sight of thine eyes: but know, that for all these things God will bring thee unto judgement:* Eccles. 11. 1 King. 22. 15. Mat. 6, 45. So likewise in other places.

After this, here is blessednesse pronounced upon all such as keepe the commandements of God, as it is said, that *their right is in the tree of life*; not meaning thereby, that their keeping of the commandements is the cause of their right in Christ, but onely an effect or consequence. For our good works do not go before as causes of our justification; but follow after, as declarations of the same. For by doing we are not made just in the sight of God, but only declared to be just in the sight of men.

And as for the keeping the commandements, we do it not in ſuch perfection as Gods juſtice requireth, but in ſuch meaſure as his mercy accepteth through Chriſt. And here the holy Ghoſt ſaith, that all they which have a right in Chriſt, which is the Tree of life, and endevour to keep the commandements, ſhall enter in thorow the gates into the new *Ieruſalem*: But on the contrary, all the rout of reprobates, whom he calleth dogs, enchanters, whoremongers, &c, ſhall be utterly ſhut out, as having nothing to do in the everlaſting city, their portion being allotted in the infernall lake.

Verſ. 16. *I* Jeſus *have ſent mine Angel to teſtifie unto you theſe things. I am the root and generation of* David, *and the bright morning ſtar.*

Verſ. 17. *And the Spirit and the Bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt come. And let whoſoever will take of the water of life freely.*

Verſ. 18. *For* I *proteſt unto every man that heareth the words of the Prophecy of this book, If any man ſhall adde unto theſe things, God ſhall add unto him the plagues that are written in this booke.*

Verſ. 19.

Verſ. 19. *And if any ſhall diminiſh of the words of the booke of this Prophecy, God take away his part out of the booke of life, and out of the holy city, and from thoſe things which are written in the booke of life.*

Verſ. 20. *He which teſtifieth theſe things, ſaith, Surely, I come quickly. Amen. Even ſo come Lord Jeſus.*

Verſ. 21. *The grace of our Lord Jeſus Chriſt be with you all. Amen.*

The authority of this booke is here againe ratified from the perſon of him who is the Authour of it, that is, Jeſus Chriſt, who is, here called, *The root and generation of* David: both becauſe he is deſcended of the houſe of *David* according to the fleſh: and alſo becauſe the eternall Kingdome which all the Prophets did fore-tell, ſhould ſpring out of the houſe of *David*, was indeed and in truth eſtabliſhed in Chriſt, who is our true *David*, and our righteous branch, and as it is here ſaid, *the bright morning Star*, which hath moſt gloriouſly riſen upon the world, to diſpell all darkneſſe, and to bring the great and everlaſting light.

Moreover, here is great proteſtation made in the 18 and 19 verſes, of great plagues to be inflicted upon all ſuch as *ſhall add any thing unto*

unto this booke, or take away any thing from it. Which alſo maketh greatly for the confirmation of the authority of this book. For that, to the which nothing may be added, and from the which nothing may be taken away, muſt needs be abſolute and perfect: But this book is ſuch a one: Therefore this book is abſolute and perfect, being a part of Gods everlaſting truth.

Laſt of all here is ſet downe the fervent deſire of the Bride after the Bridegroome; for ſhe being inflamed with the Spirit, deſireth him to come and make up the match betwixt them, that ſhe may be joyned to him in mariage, celebrate the ſolemnization, and live together with him in the eternall triumph: which is the ſenſe of theſe words, *The Spirit and the Bride ſay, Come. And let him that heareth, ſay, Come.* For it is proper and peculiar only to the Bride to hear, wait, and long for the comming of Chriſt. *And let him that is athirſt, come.* That is, all ſuch as thirſt after righteouſneſſe, may truly ſay, *Come, ſweet Jeſus.* For they are allowed freely to drinke of the water of life. The plaine meaning of all this is, that the Church being directed by the holy Ghoſt moſt vehemently prayeth and longeth for the comming

ming of Christ, that she may have her top-full happinesse, and full fruition of all these super excellent things which are provided and purchased for her through him. And therefore to satisfie her desire, Jesus Christ the heavenly Bridegroome saith, I *come shortly.* To the which the Bride saith *Amen, Amen. Even so be it. Come Lord Jesus, come quickly,* and make an end of these sinfull and conflicting dayes, that all my dear ones may have and enjoy their long looked for happinesse and felicity in the heavens for ever and ever.

FINIS.